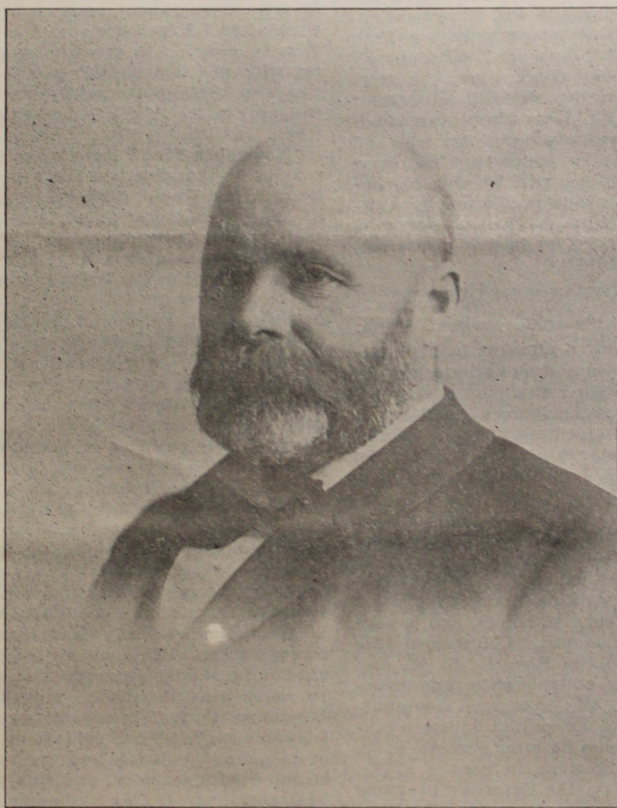


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JOHN R. LORD.

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THE "APENNINO" OF GIOVANNI BOLOGNA.

About nine miles from the Porta San Gallo of Florence, on the road to Bologna, says the Scientific American, are the remains of the Villa of Pratolino, built in 1569, by Francesco de' Medici, son of Duke Cosimo I., from the designs of Bernardo Buontalenti, for the reception of Bianca Capello the Venetian. It was her favorite place of residence, and here she devoted herself to magic and the composition of philters. After her death a room was shown where it was said she used to distill a cosmetic from the bodies of newly born infants; of course this is improbable, but an old Italian villa would lack interest in the eyes of the country folk if it did not have some legend attributing horrible crimes to the former occupants. As the home of Bianca Capello, Pratolino was extolled even by the poet Tasso. The villa has long been in ruins and the park is now a great picnic resort of the Florentines, who are out for a holiday, and about the only relic of former splendor is the colossal crouching figure of stucco, 62 feet high, representing the "Genius of the Apennines" and very generally attributed to Giovanni Bologna.

During the golden age of the Italian Renaissance, there were already many signs of decadence. Painters and sculptors made abstract and incoherent works. They were constantly striving after the colossal and the effects of *trompe de'oeil*, until at last they became improvisators, and the excessive facility of the cinquecentists reacted unfavorably as regards, not the quantity, but the quality of their work. Collaboration was abused, leading the really great men to become merely what in music would be called an "impresario," and, finally, nothing was left but a great army of mediocrities, who only assisted in the downfall of public taste. This straining

after the unnatural and the grotesque really dates from the time of Raphael and Michelangelo. The latter ever considered the idea of shaping a peak in the mountains of Carrara into the semblance of a giant; fortunately, the scheme was not carried out.

St. Christopher, the colossus par excellence of the middle ages, soon became degraded to the proportions of a local saint, patrons insisted on the artists affecting the colossal, and the Polyphemes of the Villa Madama of Giulio Romano and his giants of the palace of Te at Mantua, and last, but not least, Giovanni Bologna's giant, are examples of the result of this longing for the immense.

Giovanni Bologna was not an Italian but was born at Douai, in 1530. This city was then a part of the Low Countries and therefore he is sometimes known as "Il Fiammingo." He early went to Rome to study sculpture and afterward stopped in Florence, where, enjoying the friendship of Bernardo Vecchietti, the goldsmith and bronze caster, and the patronage of Francesco de' Medici, he made rapid strides in his art and soon he was known as the creator of masterpieces. He died in 1608 and is buried in the church of the Annunziato at Florence.

We need only concern ourselves with the "Apennino," or "Jupiter Pluvius" as it is often called. The statue is unfortunately in a ruinous condition; it is placed at the end of the terrace and faces the villa. If the giant were suddenly to be endowed with life, when he rose, like Rip Van Winkle, from his long sleep of four hundred years, he would be 104 feet tall. The god crouches, gasping the rock with one hand, while with the other he presses a point of rock above the head of a marine monster, which is still readily distinguishable notwithstanding its dilapidated condition. The hair and the beard of the colossus descend like stalactites on his shoul-

ders and breast. It is necessary to be architect as well as sculptor to execute a work of this kind, and Giovanni Bologna shows that he was a great artisan and artist in constructing so solidly and in such just proportion this prodigious work. In the execution of the colossus for the petty sovereign and his favorite he demonstrated his ability to grasp the large and monumental as well as the small work of the goldsmith's shop.

HELPS TO RIGHT LIVING.

[Katharine A. Newcomb, Boston.]

"Difficulties are things that show what men are."—Epictetus.

How often we see in our every-day life people who under trying circumstances "come out strong," we say. They rise to the occasion. We all meet large difficulties much better than small ones, and is it not because we have our principles ready at such times. We feel the necessity of the case.

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Different people have different causes of complaint. One is unhappy because he is not understood by his family. Another has to live in uncongenial surroundings when he has refined taste. Another is sick. Another has bad servants. Another has troublesome children. Now, what is really the matter with all these difficulties? They are nothing unusual. We find the same problems to solve in every civilized country and among all people. The difficulties are really first-class, genuine difficulties.

"The cause of all human evils is the not being able to apply general principles to special cases."

Then we cannot find fault with them. When we are children, we think as children, we speak as children, we act as children, but is it not

time for us to put off our "swaddling clothes," in which we can only creep, and to stand erect, realize the divinity within us, our oneness with God or the unchanging law of God? If each of us could realize for one moment the Divinity within we never again could be overcome by difficulties.

There are no difficulties to one who has grown to a consciousness of himself as a soul. All things are put under his feet. He "uses his powers" for the purpose for which he received them.

Then no matter what comes to you—have your principles ready and apply them. We say how beautiful this teaching is. I accept it all. Belief does nothing. You can believe it from now on, but unless you get the spirit of it and use it, your progression in spiritual awakening will not be apparent in this incarnation.

But are we not souls. Are we not filled with Divine love and wisdom? Can we not meet every difficulty in life, either large or small, in the right spirit, letting the difficulty lead us to a higher and nobler purpose in life? Forget the self and realize that each one of us is a soul. What can we not do if we keep this in mind?

"Well and have you not received faculties by which you may support every event? Have you not received greatness of soul? Have you not received a manly spirit? Have you not received patience? What signifies to me anything that happens while my soul is above it? What shall disconcert or trouble, or appear grievous to me. Shall I not use my powers to that purpose for which I received them, but lament and groan at every casualty?"—Epictetus.

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Arrangements were made so that Miss Mary Fancher, Brooklyn's great invalid, heard by telephone nearly all of the program of an entertainment given in her honor in Plymouth church a week ago.

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Look out for "Prof." F. H. Gordon, who describes himself as "The Wonderful Man" and a dispenser of fortunes. He was driven out of Erie, Pa., by the police a short time ago.

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A little Rochester girl drew a dog and cat on her slate and said to her mother: "A cat oughtn't to have but four legs, but I drew her with six, so she could run away from the dog."—Exchange.

NOTHING TO CONCUSE.

"Tell me, doctor," said the father of the disabled football player, "do you think it is concussion of the brain?" "No," replied the doctor, "there isn't any danger of that. It's merely a broken skull."

STATE FORESTRY.

The New York legislature has just passed a bill which provides that Cornell university shall take in trust twenty-five thousand acres of timber land in the Adirondacks not already included in the state forest preserve. The state will make an annual appropriation of not less than twenty-five thousand dollars to assist the university in making a practical test of state forestry. It is believed that within ten years from now the enterprise will be self-sustaining, and so soon as this has been demonstrated the system can be applied to the entire Adirondack park.

ANECDOTES OF LINCOLN.

A delegation of preachers from Chicago waited upon Lincoln to urge the issuance of the emancipation proclamation. The spokesman urged the claim with ecclesiastical dignity by saying: "The Lord sends this commission to you, President Lincoln." "Perhaps so," he replied, "but isn't it strange that he should send his message by the way of Chicago?" To another delegation urging immediate action, he said: "If you call the tail of a sheep a leg, how many legs will the sheep have?" "Five," replied the spokesman. "No," said the bothered president, "it would only have four. Calling the tail a leg wouldn't make it one." When a stately congressman from New Jersey presented two of his constituents by saying: "It gives me pleasure, Mr. President, to present to you two of the wealthiest men from the southern part of our state," he endured patiently some pompous compliments, and then, when they had retired, said: "I should think that end of the state would tilt up when they stepped off it."

THE RISING OF THE MOON.

Down with the bright sea-water,
Down with the flowing tide.
Sweetly the lapping wavelets
Follow our craft beside.

Brightly the stars come gleaming
O'er the watery waste.
Darkly the shadows floating,
Swiftly the waters haste.

Soon are shadows softer—
Brighter the woods dark rim.
Swiftly the current flowing,
Hastily on we skim.

Eastward the waters soften,
Westward the shadow plays—
Softly the moon comes sailing,
In mellow, brightening rays.
—O. O. MITTELL.

THE GREAT THEOSOPHICAL SLUMP—MRS. TINGLEY CROWNED AND BURIED.

[Dr. J. M. Peebles.]

While in Sydney, Australia, seeing and meeting that much-advertised band of theosophical crusaders, I was privileged with a personal interview with that self-contained and recently crowned priestess of the American W. Q. Judge School of Theosophists.

Just recently at Chicago, as you well know, there was a second secession—that is to say, a secession from the American seceders. A new organization was temporarily formed. Confusion was the great word with the two parties. Their inharmonies were painfully amusing. Certainly, they did not flourish as a happy family. And if they tell the truth about each other, many of them are not only glib and gruesome, but a dreamy, self-conceited, restless set of assertionists. Paying my dues, I withdrew from them several years ago after a long correspondence with W. Q. Judge, then the reigning American pope.

These American Theosophists, including Griffith, the Pacific coast lecturer, used to be exceedingly bitter and sarcastic toward Spiritualists. I once questioned him when he was lecturing in San Diego. He declared that Spiritualists followed the "spooks"; that they conversed only with "shells," and that their mediums were unhealthy, sickly, ill-balanced, "dupes of a delusion."

But recently theosophists have treated Spiritualists with a great deal more fairness. They have been less pretention and bumptious, concluding, perhaps, that they had better clean their own Augean stables and sweep their own door yards. Like others they learn by experience.

It may not be amiss to say that Mrs. Tingley, pretended successor to Madame Blavatsky, left the Spiritualists of New York for Spiritualists' good. They rejoiced when she entered the W. Q. Judge camp. Her full history has not yet been written.

The American Theosophists recently changed their name to the "Universal Brotherhood." We remember what a great flourish of trumpets, what an immense show of newspaper headlines they made about the purchase at Point Loma, San Diego, for a school of mysteries. Well—the thing has fizzled—the bottom fallen out. This morning's San Diego daily Vidette publishes the following:

Mrs. Catherine Alice Tingley, head of the Society of Universal Brotherhood, late Theosophical Society of America, who framed a new constitution for the society, making her the sole autocrat with unlimited powers, has found that there are limits to the patience of free American citizens.

Meetings have been held all over the country and the constitution has been denounced as an insult to the American people. Members are leaving in large numbers and there is every prospect of the society being broken up.

It is thought a new society will be formed with Ernest T. Hargrove, late president, as the head. Another report is that the leader of the party opposing Mrs. Tingley is an Egyptian who came to America to assist the late William Q. Judge in forming the society. For the services rendered him, Judge bequeathed the leadership to the Egyptian, but Mrs. Tingley took possession of the will and declared that she was the person named in it.

From that time forward there has been nothing but discord and the result is that the site for the school on Point Loma has been abandoned and sold, and a new site near National City selected by the party opposing Mrs. Tingley. The school will be opened on or about the first day of May.

It is reported that a good many of the American Theosophists, or later Universal Brotherhoodites, are going back to the loyal theosophical lodges. Others are uniting with the Spiritualists whom they left, and others still

choose to stand out alone, for the time being, in this great stirring, throbbing world. Between the better class of Theosophists of the Olcott-Leadbetter and Besant stamp and the cultured Spiritualists of this and the Oriental countries there is not so very much difference. And yet, when Theosophists are called to part with their loved ones by death, they are the first to fly to Spiritualist mediums for demonstrations of the future life and for comforting converse with the dear ones gone before. Upon this point I write what I positively know. There is room for us all, and so in our heart we bid all reform workers good cheer—and may heaven bless them.

J. M. PEEBLES, M. D.

—Friends, the tag on your paper shows the time of expiration of your subscription. When you see the date April 1, '98, or 4-1-98, it means that you should remit if you do not desire to be cut off. We have no control over this. It is done in the mailing department as a necessary evil to prevent confusion and subsequent losses. Before this occurs, however, a notification is sent, to which many object, unless they happen to be known by our mailers as regular subscribers. But even this cannot always be regulated. Mistakes will occur, and we feel it as keenly as do our friends. But this can all be avoided if you watch the tag and note the time of your expiration.

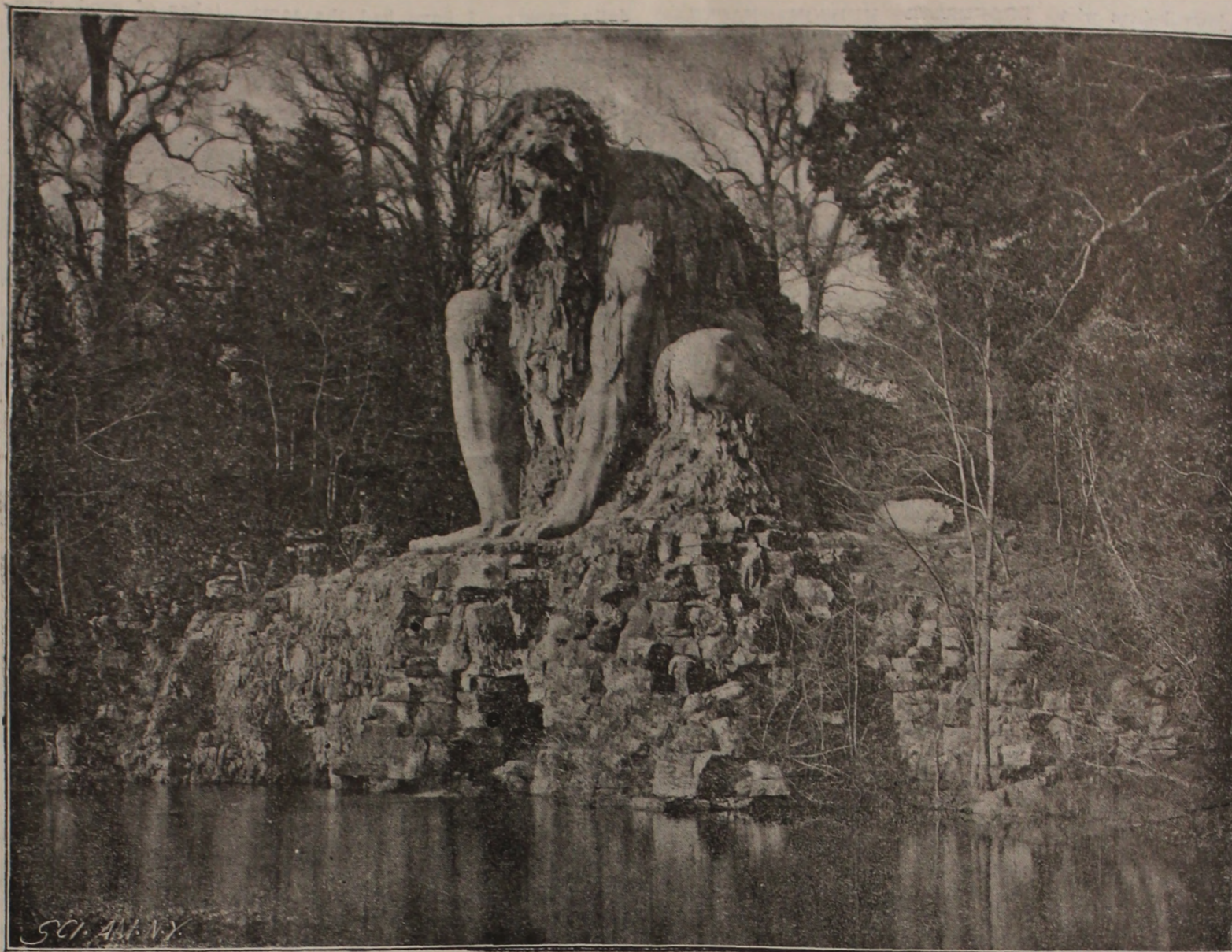
W. C. T. U. LADIES.

She was a nervous little woman with sallow complexion and an uncertain condition of health. "It is a shame to have so many articles appearing in the paper, classing coffee with whiskey and tobacco," she said. "Whoever heard of coffee causing a man to abuse his wife or commit crimes, such as whiskey has been responsible for."

There seems to be some reason for the little woman's argument, until the subject is looked upon from a fair and unprejudiced standpoint. We are all inclined to quickly resent any imputation cast upon our favorite drink or habit.

It is a curious spectacle to a philosopher, chemist or physician to see a prominent W. C. T. U. woman drinking coffee and serving it to her family, while immediately after breakfast she may start in her round of work, fighting against whiskey and tobacco. We must allow that she does not really know that the enemies she is contending against are simply older brothers of the coffee that has placed around her the spell of habit, which she is so free to denounce in those who use one or the other of the brothers of this family; but when she is told that coffee contains the same alkaloids as whiskey and tobacco, has very much the same effect upon the body and nerve centers, that delirium tremens caused by excessive coffee drinking, is by no means uncommon, and that the active cause of much of the nervous prostration of women throughout America comes from that same smooth, polished insidious destroyer of nervous vigor and physical health, she is half inclined to follow the example of our friend spoken of in the beginning of the article.

When one becomes convinced that health is worth more than the continuance of a habit, then is a good time to make a trial of Postum Food Coffee, an article made for those who cannot digest common coffee, and who like a hot, fragrant, delicious beverage at the meals. The food elements contained in Postum and which go directly to rebuild the nerve centers, are shown by the analysis on the slip in the package. Grocers sell Postum in 15c and 25c packages.—Ady.



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About nine miles from the Porta San Gallo of Florence, on the road to Bologna, says the Scientific American, are the remains of the Villa of Pratolino, built in 1569, by Francesco de Medici, son of Duke Cosimo I., from the designs of Bernardo Buontalenti, for the reception of Bianca Capello the Venetian. It was her favorite place of residence, and here she devoted herself to magic and the composition of philters. After her death a room was shown where it was said she used to distill a cosmetic from the bodies of newly born infants; of course this is improbable, but an old Italian villa would lack interest in the eyes of the country folk if it did not have some legend attributing horrible crimes to the former occupants. As the home of Bianca Capello, Pratolino was extolled even by the poet Tasso. The villa has long been in ruins and the park is now a great picnic resort of the Florentines, who are out for a holiday, and about the only relic of former splendor is the colossal crouching figure of stucco, 62 feet high, representing the "Genius of the Apennines" and very generally attributed to Giovanni Bologna.

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Swiftly the waters haste.

Soon are shadows softer—
Brighter the woods dark rim.
Swiftly the current flowing,
Hastily on we skim.

Eastward the waters soften,
Westward the shadow plays—
Softly the moon comes sailing,
In mellow, brightening rays.

—C. O. MITTELL.

THE GREAT THEOSOPHICAL SLUMP—MRS. TINGLEY CROWNED AND BURIED.

[Dr. J. M. Peebles.]

While in Sydney, Australia, seeing and meeting that much-advertised band of theosophical crusaders, I was privileged with a personal interview with that self-contained and recently crowned priestess of the American W. Q. Judge School of Theosophists.

Just recently at Chicago, as you well know, there was a second secession—that is to say, a secession from the American seceders. A new organization was temporarily formed. Confusion was the great word with the two parties. Their inharmonies were painfully amusing. Certainly, they did not flourish as a happy family. And if they tell the truth about each other, many of them are not only glib and gruesome, but a dreamy, self-conceited, restless set of assertionists. Paying my dues, I withdrew from them several years ago after a long correspondence with W. Q. Judge, then the reigning American pope.

These American Theosophists, including Griffith, the Pacific coast lecturer, used to be exceedingly bitter and sarcastic toward Spiritualists. I once questioned him when he was lecturing in San Diego. He declared that Spiritualists followed the "spooks"; that they conversed only with "shells," and that their mediums were unhealthy, sickly, ill-balanced, "dupes of a delusion."

But recently theosophists have treated Spiritualists with a great deal more fairness. They have been less pretentious and bumptious, concluding, perhaps, that they had better clean their own Augean stables and sweep their own door yards. Like others they learn by experience.

It may not be amiss to say that Mrs. Tingley, pretended successor to Madame Blavatsky, left the Spiritualists of New York for Spiritualists' good. They rejoiced when she entered the W. Q. Judge camp. Her full history has not yet been written.

The American Theosophists recently changed their name to the "Universal Brotherhood." We remember what a great flourish of trumpets, what an immense show of newspaper headlines they made about the purchase at Point Loma, San Diego, for a school of mysteries. Well—the thing has fizzled—the bottom fallen out. This morning's San Diego daily Vidette publishes the following:

Mrs. Catherine Alice Tingley, head of the Society of Universal Brotherhood, late Theosophical Society of America, who framed a new constitution for the society, making her the sole autocrat with unlimited powers, has found that there are limits to the patience of free American citizens. Meetings have been held all over the country and the constitution has been denounced as an insult to the American people. Members are leaving in large numbers and there is every prospect of the society being broken up.

It is thought a new society will be formed with Ernest T. Hargrove, late president, as the head. Another report is that the leader of the party opposing Mrs. Tingley is an Egyptian who came to America to assist the late William Q. Judge in forming the society. For the services rendered him, Judge bequeathed the leadership to the Egyptian, but Mrs. Tingley took possession of the will and declared that she was the person named in it.

From that time forward there has been nothing but discord and the result is that the site for the school on Point Loma has been abandoned and sold, and a new site near National City selected by the party opposing Mrs. Tingley. The school will be opened on or about the first day of May.

It is reported that a good many of the American Theosophists, or later Universal Brotherhoodites, are going back to the loyal theosophical lodges. Others are uniting with the Spiritualists whom they left, and others still

choose to stand out alone, for the time being, in this great stirring, throbbing world. Between the better class of Theosophists of the Olcott-Leadbetter and Besant stamp and the cultured Spiritualists of this and the Oriental countries there is not so very much difference. And yet, when Theosophists are called to part with their loved ones by death, they are the first to fly to Spiritualist mediums for demonstrations of the future life and for comforting converse with the dear ones gone before. Upon this point I write what I positively know. There is room for us all, and so in our heart we bid all reform workers good cheer—and may heaven bless them.

J. M. PEEBLES, M. D.

—Friends, the tag on your paper shows the time of expiration of your subscription. When you see the date April 1, '98, or 4-1-98, it means that you should remit if you do not desire to be cut off. We have no control over this. It is done in the mailing department as a necessary evil to prevent confusion and subsequent losses. Before this occurs, however, a notification is sent, to which many object, unless they happen to be known by our mailers as regular subscribers. But even this cannot always be regulated. Mistakes will occur, and we feel it as keenly as do our friends. But this can all be avoided if you watch the tag and note the time of your expiration.

W. C. T. U. LADIES.

She was a nervous little woman with sallow complexion and an uncertain condition of health. "It is a shame to have so many articles appearing in the paper, classing coffee with whiskey and tobacco," she said. "Whoever heard of coffee causing a man to abuse his wife or commit crimes, such as whiskey has been responsible for."

There seems to be some reason for the little woman's argument, until the subject is looked upon from a fair and unprejudiced standpoint. We are all inclined to quickly resent any imputation cast upon our favorite drink or habit.

It is a curious spectacle to a philosopher, chemist or physician to see a prominent W. C. T. U. woman drinking coffee and serving it to her family, while immediately after breakfast she may start in her round of work, fighting against whiskey and tobacco. We must allow that she does not really know that the enemies she is contending against are simply older brothers of the coffee that has placed around her the spell of habit, which she is so free to denounce in those who use one or the other of the brothers of this family; but when she is told that coffee contains the same alkaloids as whiskey and tobacco, has very much the same effect upon the body and nerve centers, that delirium tremens caused by excessive coffee drinking, is by no means uncommon, and that the active cause of much of the nervous prostration of women throughout America comes from that same smooth, polished insidious destroyer of nervous vigor and physical health, she is half inclined to follow the example of our friend spoken of in the beginning of the article.

When one becomes convinced that health is worth more than the continuance of a habit, then is a good time to make a trial of Postum Food Coffee, an article made for those who cannot digest common coffee, and who like a hot, fragrant, delicious beverage at the meals. The food elements contained in Postum and which go directly to rebuild the nerve centers, are shown by the analysis on the slip in the package. Grocers sell Postum in 15c and 25c packages.—Ady.

VOICE OF THE PEOPLE

IS MAN IN GOD'S IMAGE?

[Rev. A. J. Weaver.]

Ancient tradition, as recorded in Genesis, asserts that man was made in the image of God. If by this is meant in the physical image, I need not take up space and time to disprove it. My readers, I take for granted, are too enlightened to still cling to that which the intelligence of the age has completely outgrown, which the discoveries of science prove to be absurd; which no mind can accept without doing violence to reason and established truth and which the church even no longer openly defends.

The question that remains to be discussed is as to the spiritual likeness. Is man as a spirit or immortal soul in the image of God? Is the Higher Intelligence an exact picture of finite intelligence, differing only in degree? I write this article to bring forth evidence to show that it is not and cannot be; to show that the human spirit differs, in many respects at least, from the Infinite Spirit; that many of the characteristics in one are not in the other; to show that they differ not only in degree but in kind as well.

The human mind is not a unit, but a unity of parts or faculties.

Some of these are necessarily finite and cannot belong to the infinite. Take for example Reverence.

This means worship. God cannot possess it and act through it because there can be nothing outside of and above himself for him to adore. Take memory. This necessitates time and time necessitates finiteness. A clergyman has truly said "with God there is no time. The past and future are an eternal now." Memory then with the Infinite cannot exist. Take the reasoning faculties. God cannot reason because reason implies ignorance of the conclusion which the process of reasoning brings to light. The mind reasons either by the inductive or deductive method and in either case is a process of discovering truth. But God knows all truth without reasoning—he has no need of it and so does not possess it. Take Acquisitiveness. This is that in man which desires to acquire, either material or intellectual or spiritual treasures. But the Infinite already possesses all things and can possibly have no use for such a faculty. Take Mirthfulness. It is absurd even to suggest the Infinite Spirit that permeates the universe with its presence, as shaking with laughter, which must be the case if man is made in God's image. Human intelligence cannot think two thoughts nor express two thoughts at the same time and this can never be remedied by human development. Shakspeare can no more do it than a savage. Yet the Infinite Intelligence is expressing itself in a million ways every moment.

Grant that God is spirit. Does it necessarily follow that it is in kind like the human, differing only in degree? The dog has a spirit which, like the human, survives the shock of death, yet it differs in kind from the human. As the spirit of man belongs to a higher order than the spirit of the dog, why may not the Infinite Spirit be of a kind superior to man. Is it because man is the highest in the order of organized life? Perhaps he is not the highest. There are probably thousands of inhabited worlds, larger than this and older, and we know not what orders of beings superior to man exist on them or some of them.

Is it because man as a spirit came from God, that he must as a spirit be in God's likeness? No, for the dog came from God as surely as man, and has a spiritual existence, as has man, yet the dog is not in God's likeness. Why then should man be?

If then we are made up in part of faculties which God does not and cannot have, it follows we are not his offspring, for it is the law of parentage not only that every faculty of the parent will be reproduced in the child, but that every faculty of the child must come from the parents.

This brings us to a point where we are confronted by the vital question of origin: Whence did we come? Whence came matter? Whence came life? It does not solve the problem to say that mind, matter and life came from God. It only pushes the difficulty one step further back. It does not remove it, for at once it is asked whence came God. When it was believed the earth was flat and rested on a tortoise, the question arose on what did the tortoise rest. And when it was replied on an elephant, that reply did not settle the matter.

So in this age to say God is the Great First Cause leaves the question of origin as much in the dark as ever.

It is more consistent with reason and with facts and fully as satisfactory to the inquiring mind to say, "everything that is, always was," in its essence. It is considered an argument in favor of the existence of a God independent of nature to say creation must have a creator. But how do we know that matter, mind and life, in their primary state, are a creation? The Christian claims that matter came from the divine mind. The materialist claims that the human mind came from matter. Are not both mistaken? Is it possible, either for matter to originate mind or mind to originate matter?

When the law that everything must bear its own kind is repealed and we see a figtree bearing apples or the cat species giving birth to dogs, then it could be possible for spirit to produce matter as matter to produce spirit, and not before unless we consider matter and spirit as identical, which some do.

It is as reasonable to suppose that all intelligence, in its original essence, and all matter in its original atoms, as well as all life, either active or latent, always existed, as that God always existed.

A. J. WEAVER.

Old Orchard, Maine.



BARBARA BAUER.

Mrs. Barbara Bauer is a trance, trumpet and test medium. She has worked in the field for the past 10 years in Evansville, Ind. She is known there as one of our best mediums.—Anna Polz, Secretary of the Society.

CONVENT OF THE SACRED HEART—Hudson Tuttle, 50 cents.

SOUL STUDY—IN TWO CHAPTERS.

CHAPTER II.

The Face of a Fallen Angel:

"And the Lord said, 'let there be light, and there was light.'" "When light was commanded, angels were created; angels and souls are light." "When angels lost their light and became weak, by reason of their pride and rebellion," God, through judgment, caused a separation between light and darkness, good and evil, or black and white, and "angels ever bright and fair," and devils of darkness and despair, were the result.

"Angels were in the first creation, made to magnify and praise God, into generations of all time, by reason of their dignity, excellence, life, wisdom and light, which was purely Spiritual."

The Creator required a species of praise or adulation; man does also; but being physical he may by a plate of food, or a drink in excess, get a swelled head; a blood vessel bursts and he is no more; but a Supreme Deity thrives on praise, being purely Spiritual and improves, recreates and enlarges his dominion on the strength of continuous appreciation, which is necessary to success.

"That which obeys the Deity is sometimes called angel, whether it be fire, earth, air or water," meaning the elements, and there is no ancient worship that omits this fact.

Have you not heard the minister and his flock praying for rain, and against famine and flood?

During the Johnstown, Pa., flood, a minister at Warren, O., called it the result of "the wrath of God, visited upon a wicked people." That would be in the light of a destroying angel, though we would call it, cause and effect.

Have you ever watched a dance of the sunbeams? Have you noted they danced musically on and on, yet are not lost to the eye. "The sunbeams are refracted by earthy and opaque substances and can only permeate clear bodies, but angels send forth dazzling rays of splendor too strong to be borne by the physical eyes; devoid of all gross matter passing through all solid things being more impassible than the sunbeams, nothing can resist or exclude this divine intelligence." Devils of darkness have an obscure, horrible demon body, having lost its kindred light and beauty, and this foul thing tempts men to deeds of crime. If the soul is evil they commit the crime (though a few argue it is the house of the soul that is evil and thus narrows the soul to an appearance to confer, with an evil habitation); if not, a good angel comes to the rescue.

The minister says, "Angels and ministers of grace defend us!" So protection from devils who creep into churches are necessary.

Then we have the "cherub with flaming sword, that guards Paradise; the angel of Mercy, Peace, Charity; one who appeared to Lot, Joseph, Mary, Abraham, to the Lord and his apostles.

Angels ascending and descending Jacob's ladder; the angel Gabriel and many others.

The one hundred and nineteenth psalm, and each letter of the Hebrew alphabet is synonymous with the angels and heavens as pertaining to the astrological, astronomical, mineral, vegetable and animal worlds, including man.

Worlds, the whole creation peopled with angels.

St. Basil believed, "Angels were born fickle and became staunch and

true by contemplation;" training if you will.

"Angels and souls are not subject to change as among them are neither child, young man or old, but an intelligence after its Spiritual has cast off the physical." This is aptly shown by the "winged globe" with its beautiful meaning. "A perfected soul takes its flight after an illuminated mentality, passing on to immeasurable space."

Have you not heard one person say to another, "You are getting so good, your wings are beginning to sprout!" Why not? You do not suppose as soon as one passes over, unless the wings have begun to sprout here, there will be a pair hooked on as soon as one enters the golden ate? Two have come back. One man said, "When he passed over the realm beyond the sea, the clouds were so damp he began to sneeze; his crown was so heavy it fell off; his aura did not suit his taste for color; one wing fell off and he fell back to earth."

Another man (an acquaintance of his, a lovely woman, told me this) traveled all over the world trying to get warm; at last he concluded to give up, and try a country hotter than all. He died and was cremated. After several days they concluded he was sufficiently done, through; they opened the door—when suddenly they heard a shout, "Shut that door! I am in a draught!"

Speaking of the creation, Milton said: "Man he made, and for him built, magnificent, this world and earth, his seat. Him, Lord, pronounced; and Of indignity! Subjected to his service, angel wings and flaming ministers to watch and tend their earthly charge."

"To thee all angels cry aloud, Cherubim and Seraphim!" So it is necessary to cry to holier, higher angels; the wings are perfected by experience and contemplation even in the after-world!

fake the psychology of the emotions; from times immemorial, good and evil has been established in the human race. Two attributes, the godly and ungodly, or angel and devil. Angel, pure, unadulterated; the devil, impure, adulterated. Truth is peace, untruth disturbance, which produces fear.

Take coarse and fine food as it affects man; it produces dignity and will or coarseness and weakness.

Take the man of dignity insulted by the weak man; one reacts upon the other; a reflex action of the incarnate devil face upon the good fall, and vice versa.

It takes a strong man to withstand the battles of character building. Take the face of Ira Marlatt of the Ohio penitentiary; reason gone for good things, he has degenerated into a human brute; but a suffering conscience has marked his face by those evil lines—a fallen angel. The evil or devil face has no fall; it was born so. But how can you discern it?

George Eliot says, and truly: "A perfect traitor is a man vice can leave no marks on; lips that will lie with a dimpled smile; eyes with agate-like brightness, and cheeks that will rise from a murder and not turn pale!"

Then we see the truth of "Vice is a monster of so frightful mien, as to be hated, needs but to be seen; yet seen too oft, familiar with its face, we first endure, then pity, then embrace."

After the embrace comes the fall, and conscious-stricken lines mark the face of a fallen angel.

The stiff, flexible and superflexible face each have its meaning. Innocent as an angel or one of Raphael's cherubs may oftimes mean the most accomplished demon underneath the surface which outwardly looks so sweet and pure. God made man after his

own image! Has he always remained so? Do we know many gods? Why not? . . . According to St. Luke: "Likewise I say unto you there is joy before the angel of God over one sinner that repenteth; neither can they die any more, for they are equal unto the angels, and are these children of God, being children of the resurrection." And then the "winged globe" or perfect soul has reached its final rest.

And the psalms say: "What is man that thou art mindful of him, and the son of man that thou visitest him? For thou hast made him a little lower than the angels, and has crowned him with glory and honor." We also note Acts vii, which say: "And who among us have received the law by the disposition of the angels and have kept it?" Not you, or you, or I!

SENORA BLANCA DE OVIES.

THE DEITY—PERSONAL OR IMPERSONAL.

The Question Not Essential to Spiritualistic Organization and Declaration of Principles.

Professor Loveland, in a late issue of the "Light of Truth," argues very eloquently upon the necessity of a declaration of Spiritualistic principles and the construction of a platform which would embody the fundamental principles of Spiritualistic teaching and belief; and he also very clearly points out the difficulties in the way of a successful accomplishment of an object, which every thinking Spiritualist will admit, is absolutely necessary, not only to the future growth, but to the very life of Spiritualism itself.

The professor, in the article referred to, says, speaking of a certain class of Spiritualists:

"That they will insist on acknowledging a Supreme Being or Power with moral and intellectual attributes as energetically as some of the Christians are clamoring for 'God in the Constitution.' Most of them will declare that they do not believe in a personal God, apparently oblivious to the absurdity of affirming moral and mental characteristics of an impersonal something. An impersonal God is no God at all, but one of the most vague and intangible concepts which ever found place in human consciousness."

It is with some hesitation that exception is taken to the deductions of such an able exponent of Spiritualistic philosophy as the professor, and this communication is dictated, more with a view to an inquiry into the nature and definitions of the Deity than to question the conclusions as above quoted.

The nature and definition of the Deity have from the earliest times engaged the attention of the human intellect—affecting, as they do fundamentally, all our views of life, and natural phenomena, as also our relations to the universe and Deity itself. Subtle metaphysicians and profound philosophers have formulated theories and established schools of philosophy which, after serving their day and generation, were succeeded by new theories and new schools—in many instances teaching doctrines entirely at variance with their predecessors—each school having its followers and disciples under the generic names of Theism, Deism, Monism, Pantheism, etc., and their many modifications. Nor has the orthodox Christian idea of a personal God been any more satisfactory. The concept of a God, as a separate conscious entity, endowed with intelligence and will, exterior to and distinct from the universe and ruling the same from a point in space,

and arbitrarily intervening from time to time in human affairs involves a proposition which, while incapable of proof, fails to satisfy our reason and will not stand the tests of logical analysis. Especially is this true when we find the believers in a personal God ascribing to him the attributes of omniscience, omnipotence and omnipresence—thus giving us an impossible God—on the one side—finite—personal—with all the limitations which those terms imply—on the other side—invested with the attributes of infinity—attributes utterly incompatible with the notion of a personal God. Can we speak of the personal in terms of the infinite, and in the next breath appeal to this Infinite Divine Being, as the "God of Battles," "The Lord of Hosts," "The Man of War," who, with an eye only for his chosen people, delights in wreaking vengeance on their enemies? In so doing we are not merely fashioning a God after our own low and selfish mentality—a work with which man from the earliest time has been continuously occupied—with the result that the God produced has always been a fair index of the mental and spiritual development of the race and times.

But there must be a reason for this persistent personification of the Divine Nature—common to all religions. Can we trace its cause?

Let us first postulate that all phenomena, whether of mind or matter, have their origin in, and proceed from one Indivisible, Eternal, Infinite, Power or Energy, operating through uniform modes of action known as laws—less or more understood and reduced to science so far, at least, as material phenomena are concerned. We will further posit that this Supreme Energy, while presenting a material side, as shown in the ordinary natural phenomena, is, in its ultimate nature and essence—spiritual, man, as the culmination of this all-pervading energy, is in evidence as to its essentially spiritual potentialities, evolved by psychical forces, from the lowest forms, under the "law of selection," and "survival of the fittest," if you will. Evolution, therefore, cannot be interpreted and understood from a biological standpoint only, but its facts must be studied, as manifested in the manifold aspects of human life, from the earliest history of man to the present time. In this way only can the student arrive at the grand truth that organic evolution is based on spiritual evolution, and that man in his spiritual and moral nature is the supreme product of that "power which worketh towards righteousness."

The finite mind, it is true, from its limited standpoint, viewing only the "seething cauldron" of life, finds it difficult to apprehend the onward sweep of evolution on the spiritual plane, and marvels at the existence and predominance of sin and evil—forgetful of the fact that humanity is heavily handicapped by its animal nature and passions inherited from the lower forms through which it has passed. The ordinary mind fails to see that underneath the tempestuous sea of life—strewn everywhere with human wrecks—the waters are quiet and restful—stirred only from time to time by the omnipotent spiritual currents in their work of beneficence. "The mills of the gods grind slowly," but none the less, the swelling flood tide of these spiritual forces must sooner or later overwhelm and sweep away the animal greed, brutal selfishness and cruel injustice, characteristic of our much-boasted civilization, replacing them by a sense of the sacredness and solidarity of humanity—a rational altruism united to an enlightened egoism.

But are we not justified in regarding

man as an emanation of this infinite universal life force itself, and identical with it in nature and essence—manifesting itself in personality and self-consciousness—a spark from the Divine fire of nature's altar—a drop from that vast immeasurable ocean, whose horizon, shrouded in darkness, lies impenetrable to mental vision and human reason, disclosing only the wonders beyond the veil, to the intuitions of the soul. Did not Christ express his concept of this unity, when he said: "I and my Father are one"—thereby signifying his sense of the oneness between himself and the All Soul and Universal Mind from this standpoint we are sons and daughters of the Infinite Father, who rules his children by the supreme law of love, as proclaimed and taught by the wonderful Nazarene himself.

Man is, therefore, an epitome of the universe—the Cosmos in miniature—the embodiment of the spiritual verities—a manifestation of the Absolute, Ego and logically indestructible.

Hence, while the concept of a personal God, founded solely on mental and moral qualities, is found untenable the impersonable God, however incomprehensible the nature and essence may be, exhibits mental and moral potencies and spiritual forces of the most transcendent order, as manifested alike in the works of nature and soul of man, and when with spiritual vision piercing the veil that separates the seen from the unseen, we learn "there is no death," and that the laws of spiritual growth and development are still the basic laws of spiritual life, and that the human destiny is one of continuous progression, congenial communion and spiritual activity we feebly apprehend the ultimate purpose of that Divine Reality to which we are akin. Life viewed in this light, lends itself a new interpretation, imparts a new hope and illumines the dark shadows of life and inspires the soul with a nobler faith—a faith born of knowledge.

There should, therefore, be no "absurdity" in affirming moral and mental characteristics of the Eternal Self-Existence—qualities differing only in degree from those of the human manifestation. Hence there is nothing insurmountable between the Spiritualist who believes in a personal God and those who base their faith on the Divine Energy which works toward betterment as they both arrive at the grand generalization of God's love and beneficence, as foreshadowed in man's glorious destiny.

It is, therefore, difficult to see the force of Professor Loveland's argument when he says, "an impersonal God is no God at all." "A vague and intangible concept," as he himself views God, as "The energy from which evolve the myriad forms of life," but refuses to affirm of that impersonal energy those moral and spiritual potentialities—characteristic of its highest differentiation—man, who himself is compelled to acknowledge the spiritual element as the basic principle of his nature.

Thus when the innermost fact of life and the supreme law of the universe

is declared to be the law of love, the bone of contention as to the concept of a personal or impersonal God is really disposed of and there seems no good reason why Spiritualists should not be able to unite upon a declaration of principles, provided they are prepared to sink any minor differences that may exist and proceed to formulate and teach the principles of our Divine Kinship—the indestructibility of life and individuality, the integrity and brotherhood of humanity, the possibility of communion with the so-called dead under conditions—reunion with our loved ones after the change called death—the continuity of life and evolution, and the endless progression of the individualized spirit.

Organized and animated with the spirit of its principles, Spiritualism as a mighty ethical force, could then wage an effective warfare against the ignorance, superstition, and the crass materialism of an age, which, intoxicated with the achievements of science on the physical plane, is blind to the spiritual significance of life itself, as also oblivious to the fact that the grandest material triumphs have finally to pass through nature's spiritual crucible and adjust themselves to man's higher nature.

Spiritualism, thus equipped, should then compel that scientific recognition so tardily and grudgingly accorded to it—liberate humanity from the deadly grasp of a gross materialism—establish the unity of science and religion and strike for the cause of justice and righteousness in the grand social struggle now impending.

Centered thus on the eternal foundations of the universe, Spiritualism can go forth to conquer on its mission of love, proclaiming the evangel of peace and good will to all men—carrying consolation and hope to the bereaved and despairing—and raising high the banner of truth and righteousness on which inscribed in glorious radiance shines the soul-inspiring legend, "God is love."

R. D. BATHGATE.

Winnipeg, Manitoba.

Thoughts are things. Perhaps you do not agree with this? But suppose Columbus had never thought there was a western continent. Suppose Washington, Jefferson, Paine and the other revolutionists had not thought out a republic of the people. Thoughts have made civilization what it is. Take away the thoughts from the people, and how many cities would be built, how many inventions brought forth, how many discoveries made? Everything must be made by mind before it can assume a material form. Ruskin was built in thought before a board was sawed or a nail driven. The new republic must be built in the minds of the people before it can assume a visible form. The millions must have the ideal nation before their mental vision before the new time can come. And let this nation be built in human brains and mind will then take matter and mould it to fit the "dream."—The Coming Nation.

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A POINTER AT WORK.

The Light of Truth is in receipt of numerous inquiries and orders for the venerable Loveland's "Our Gladstone—Essay on Mediumship," published by this company. This is as it should be, and the awakened interest in the work ought not to flag until every man and woman inquiring into Spiritualism has read and pondered upon it.

In a general way we can answer these inquiries by pointing out the salient features of the book. Professor Loveland has gone at his subject in a thoroughly practical manner, laying out well the premises upon which he works out his conclusions and from which he draws inferences at once vital and timely regarding the future province of mediumship and of Spiritualism in general.

First of all he introduces himself to his readers in a simple, frank and felicitous style, and prepares their minds for the topic he proposes to discuss. Then he asks, "What is mediumship?" following the query with a plain, terse explanation of the nervous system, which he terms the base and instrument of mediumship. Then comes "The Mediumistic Status," with preliminary considerations and queries, followed by a thorough and exhaustive treatise on "How to Become a Medium." There will be found in this nothing of the claptrap resorts of professional "developers." Chapters follow on Healing Mediumship, giving the philosophy of healing and of disease, which the author well understands. Then we have a chapter on the subconscious selfhood, in which some of the fallacies of popular speculation are exposed and the true status of dual and multiple personality is set forth. The higher mediumship and an appeal to Spiritualists close the essay in a profound and deeply significant manner.

Now that the regular local annual celebrations are over all eyes are turned toward the great jubilee to be held at Rochester in June next under the auspices of the N. S. A. The Light of Truth wants every Spiritualist attending that jubilee to have a copy of this masterly work with him and make it a vital part of his thought at that time. Education is the only hope, and it is high time Spiritualists—at least a big proportion of them—began the work of educating themselves on the all-important subject of mediumship. In this essay is given some of the best pointers ever written on it, and all inquirers ought to have it. We are now approaching the building-time of Spiritualism. We are yet largely a flotsam and jetsam of the sea in which we live. We need cohesion and co-operation. The question, How shall we proceed so as to hand down unsullied to those who are to come after us this priceless legacy of Spiritualism? is of all questions demanding immediate and un-

quivocal answer. The Essay on Mediumship will undoubtedly lead many thousands to the point where they can answer intelligibly and with satisfaction that they have not used this great legacy in vain.

ECHOES OF A MEMORABLE EXPLOSION.

We now stand at the fiftieth milestone in the annals of Spiritualism. We are not at the meeting and parting of ways. We are at the junction of ways. Divergent roadways converge here, and paths isolated approach nearer to parallel lines. There was an explosion 50 years ago. A fuse had been laid from the magazine of the world's arsenal of ignorance to a little hut in Wayne county, N. Y., and a couple of children got to playing with it and finally set a match to it. The world is yet listening to the explosion and wondering what it all meant.

One will understand this wonderment by recalling instances where a sudden accident, din, or catastrophe, has occurred in one's immediate neighborhood and one senses the whole thing, and yet wonders what has happened and what caused it. Well, that is precisely the attitude of mankind with reference to the explosion a pair of children set off at Hydesville 50 years ago.

Just why such an insignificant spot as Hydesville should have been chosen by the fuse layers in which to touch off and blow up the world's superstition we leave for those to answer who tell us that Christianity was born in a Palestine barn.

Like all other events for which no known law accounts, educated people of 50 years ago gave forth many bald and unconvincing narratives concerning this great explosion, and they are still offering the same narratives, modified, of course, to suit the changing earmarks of stuffed prophecy. Scientific men of that day called it an abnormality in the toe joints of the children aforesaid. Others said it was unconscious cerebration, that is to say, mind devoid of common sense performs greater marvels than mind possessed of common sense. Theological men with hearts thumping with the love of God said that the explosion was due to the devil, who had burst the confines of his abode and was given a larger domain and a sharper prod. Others still of the world's greatness, who could not account for the hiatus twixt what they knew and what they thought they knew attributed the whole thing to a redivivus of ancient witchcraft, soothsaying, ghost, goblin, gnome, demonology. In fact all schools of thought who cared to express an opinion as to the raison d'être of the explosion disagreed on every hypothesis except the right one and that they all agreed was wrong. But above all these petty contentions, the operators who laid that fuse waited in calm certainty. They saw this day of grace, 1898, as they saw the centuries of protest against the dicta of learned ignorance, which had paved the way for the fuse. Greater causes than those pertaining to mere locality were at work in this ceaseless purpose. They saw every barrier that has burned away since the explosion a half century ago. They counted the cost and figured the profits of all we can reckon on today. They knew that truth had always been groped after at the bottom of an opaque sea, while ignorance in purple and jewels rode the main in triumph. They saw and heard every sermon now being dinned into the ears of humanity by the great evangelists of the church who are coming around to an understanding of the explosion. They saw the millions who have grown dimples on the furrowed cheeks

of sorrow and despair. They saw the magnificent strides which the truth has made since light was blown into the depths and ignorance dissipated to the winds.

This is what we mean when we say that divergent lines converge where Spiritualists stand today. There is no failure in the Gospel of love and truth. Spiritualism is the personification of these. Since those little girls toyed with the fuse fifty years ago unparalleled improvements have come to the race. Set back fifty years in our time how would any of us live? The telephone, the subdivision of the electric light, the dynamo, the electric railway, the phonograph, duplex and multiplex telegraphy, the X ray, improvements in steam, gas, oil and vapor engines and transportation; in fact, myriads of beneficences, although shamelessly abused now, have come into the world as part and parcel of Spiritualism and every one of them was foreshadowed by the great seer, Andrew Jackson Davis. Davis reported the explosion, even before it occurred. Nearly everything that blew up he caught and sealed forever in that marvelous collection of writings which will be read and understood better as the years roll by. The importance of this festival cannot be overestimated. Spiritualism in one-half century has made more and better progress than any previous movement of it in the world's history. The attitude of the thinking and inquiring portions of mankind is most striking when we compare that attitude with the one assumed fifty years ago.

And still the wisdom spheres wait in calm certainty. To that abode and the dwellers therein the true adept now turns. To its divine economy the eye of philosophy is turning while the hard lessons through which an animalized civilization is passing are teaching the sons of men that immortality, co-operation, the cultivation of the altruistic spirit, a reverent and prayerful disposition, are the essentials of that sovereignty for which all men are being fitted.

"TIS COMING DOWN THE STEEPS OF TIME."

A few years ago when Bellamy wrote "Looking Backward," many of the ideas set forth in the book were regarded chimerical and dreamy. As a reminder of this a noteworthy case is a Paris hospital, which has introduced telephones, so that patients may listen to opera, concerts and the like on their sick beds. The telephones are also for the use of patients who wish to communicate with their friends.

This is "Bellamyism" in a practical form.

The "department stores," against which such a hue and cry are being raised, is another approachment to "Bellamyism." The "trust" is another feeler of the coming civilization. All that is required to make the trust principle what it ought to be is to take away the element of private monopoly now barnacled to it, and invest it with municipal, state or national functioning, as the case may require. And this is coming, just as telephones have come into the Paris hospital.

DR. J. M. PEEBLES.

Dr. J. M. Peebles is one of the busy old-young men of the time. On the 20th ult. he spoke on "Spiritualism" at San Antonio, Tex. On the 27th he was at Philadelphia, Pa., helping in the great jubilee in that city. On the 31st and for the first four days of April he is at Rochester and Hydesville.

—Look at your tag on the paper for expiration, and renew from that date.

THE POWER OF SUGGESTION.

People can be made good only by operating on the good that is in them. Character is a growth not a gift. All powers are latent and cultivation brings them out. Suggestion lies at the bottom of the sea of human life. The surface of each life is swept by conscious or unconscious suggestion, and if good thoughts were aimed at people evil would be overcome. Sensitiveness does not apply more to a good disposition than to a bad one. Bad people are constantly feeling not only the gibes of their own consciences, but the condemnation of other people. Inasmuch as wrongdoing comes natural to most people we do not see why the victims of it must forever bear the stigma of dishonor. We condemn the wrong not the wrongdoer. We can overcome wrong by timely suggestions of a high character. We cannot make people better by holding up their shortcomings. Individual conscience will take care of the wrongdoer in that respect. Ah, but some one says, many have no conscience, some are beyond the reach of conscience. To this we reply none are too low in the scale of mentality to think. The flame of conscience will burn sooner or later. Memory is true and it is inexorable.

The part society owes to the victims of its own frailties is a helpful suggestion. Society is a vast hypnosis. We are all the while influencing and being influenced by your environment socially, in business ways, in all ways. The higher the character of the hypnosis of a community the higher is the aggregate mental pabulum. Bodies are poisoned and minds wrecked by suggestive environment. Terror, grief, ecstasy, anxiety, worry, have their counterparts or correspondences in physical ailments. Some people can be made sick by the thoughts of others, while many are exalted and blest by similar means. Therefore we should strive to think well of everybody. If the object of thought be a miserable wretch accused of murder remember that the difference between his environment and your accounts for his condition. You might be in his place were your respective conditions in life changed. Good thoughts are good medicine. Strive to reach the good that is in people.

JOHN R. LORD.

We present this week the portrait of a man well known and dearly beloved all over the Empire state. Mr. Lord has been a Spiritualist for twenty years and the fact does not appear to have effected his standing among business men nor his own success in life.

Mr. Lord's palatial home is at Niagara Falls Center, Ontario, almost at the brink of the world-famous horse-shoe fall. His home has been and is now a glad retreat and resting place for mediums and Spiritualists. Mr. Lord has taken quite an active part in building up and beautifying fair Lily Dale, having erected two cottages there and has otherwise enhanced the attractiveness of the place. He is a member of the New York State Spiritualist association.

Mr. Lord never courts the outside world in those matters dear to his heart pertaining to charity. Of him it can be said, his left hand knows not what his right hand does. Whole-souled, benevolent and just he is an honor to the cause and to his country.

ALL DAY WITH SHERMAN.

A pretty good example of patriotism is to be found in Judge Day, who is doing the work for which John Sherman draws the pay.

THE NUMBER OF SPIRITUALISTS
IN THIS COUNTRY.

HOW TO FIND OUT.

This could readily be accomplished if all readers of this paper were to send us the names of those whom they know positively to be Spiritualists in their city, town or village.

If one postal card will not hold all the names, send two. If it takes more than this use a letter sheet and inclose it in an envelope with a two-cent stamp on it.

This is but a small sacrifice and may lead to much good. Begin at once, and we will publish the results.

Let those who receive a sample copy of this paper also be included in this gathering of statistics.

Address Census Editor, Light of Truth, Columbus, O.

BULLIRAG AND BUNCOMBE.

The best assurances that there will be no war are to be found in the preparations for it now going on. Forecasts of the board of inquiry's report to hand at this writing indicate that the Maine was blown up from the outside, but the question of responsibility is strenuously let alone, hence Spain's part in it can only be inferred, and this much has been settled by the public for three weeks. The long looked for report is worth about as much as the gas of a punctured balloon.

If the sentiment of the people at large will have any weight on the administration of Mr. McKinley there will be at least a prompt and effectual quietus put upon the savagery now going on in Cuba. The whole miserable affair hinges after all on that struggle. Had the government interposed a year ago and put a stop to the ravages of misrule there the Maine would not have been in Havana harbor as a bait for the atrocious malignity of secret enemies. Thousands of precious lives would have been saved to say nothing of the brave fellows hurled into eternity without warning, and millions of treasure and property now lost or desolated would have been saved.

The real issue, then, is as far off as ever, while the buncombe and bombast are as loud as ever. A tardy strike, if it is ever made by the administration, will not, cannot offset the irresolute and dilatory policy heretofore prevailing. The Light of Truth has seen nothing as yet which points to any immediate adjustment of the Cuban question.

OBSERVE THIS DISTINCTION.

Religion should never be confounded with theology. Religion is the flower of human thought. Theology is its poison and destroyer. No religion ever existed without spirit communion as its integral factor. It has been the business of theology to crucify this life of religion, substituting for it systems of emolument and profit. All religions have done good and are good in the proportion that intercourse between the material and spiritual worlds has been kept in view. Aside from this they are mere hierarchies or ecclesiastical governments worthless and repudiated in the proportion that they are understood. All men in a natural state understand their religion just as naturally as flowers open their petals to drink the dews of heaven, but no man ever understood theology and remained theological. Theologies are not made to be understood, they are made to be believed.

PROMINENT SPIRITUALISTS.

The constantly recurring question by new investigators as to the prominent personages who have given testimony in behalf of Spiritualism compels us to repeat this list from time to time. The latest revised of these still living is:

Sir William Crookes, A. R. Wallace, F. R. S.; Queen Victoria, Camille Flammarion and Prof. Schiaparelli, astronomers; Prof. F. H. W. Myers of London, Baron C. Du Prel of Munich, Rev. M. J. Savage, B. F. Underwood, Prof. Oliver Lodge, Florence Marryatt (daughter of the novelist), Miss Abby Judson (daughter of the Burmese missionary), Dr. J. M. Peebles, Judge A. H. Dailey of Brooklyn, Lilian Whiting, the authoress; A. Aksakow, Russian imperial councillor; Prof. W. F. Barrett of the Royal College of Science, Dublin; M. Sardou, playwright; Prof. James of Harvard, B. O. Flower (founder of the Arena), Mr. Balfour, M. P.; Prof. Elliott Coues of Smithsonian institute, Parker Pillsbury, Hon. O. P. Kellogg, Dr. J. R. Buchanan, Andrew Jackson Davis, Prof. Fechner of the Leipzig university, Lord Dunraven of yacht fame, Wm. Stead, editor Review of Reviews; C. Varley and Wm. Edison, electricians; Gerald Massey, author; Dr. Baraduc (Count D'Aiglun) of Paris, Revs. Lyman Abbott and R. Heber Newton of New York, Rev. Marion F. Ham of Tennessee, Dr. Duryea of Brooklyn, Luther R. Marsh (law partner of Daniel Webster), Frank Carpenter, the artist; Elizabeth Stuart Phelps, Prince of Wales, Joseph Jefferson, Emma Thursby, James R. Keene, Marie Corelli, Lotta (Crabtree), Minnie Palmer, Eleanor Kirk Ames, Grover Cleveland, Empress Eugenie and others.

Among a few of those passed over of whom testimony exists are Abraham Lincoln, Victor Hugo, Lord Brougham, Astronomer Challis, Wm. Thackeray, Wm. Denton, Robert Hare, Ole Bull, Prof. Zollner, Dr. Luys of Paris, Dr. Kane, Arctic explorer; Countess Caithness of Paris, Judge J. W. Edmonds of the New York supreme court, Sir Bulwer Lytton, Robert Dale Owen, Hon. J. R. Giddings, Edwin Booth, Mary Kyle Dallas, Alice and Phoebe Cary, H. W. Beecher, Harriet Beecher Stowe, Duchess De Pomar, Napoleon III, Frances Willard and others of note.

HOW TO INVESTIGATE.

In the Castleford Express, recently, Rev. C. Ware gave the following useful advice to inquirers. He said: "When the subject of Spiritualism was under discussion at the Church Congress in 1881 the Rev. Canon Wilberforce declared that there was scarcely a home where one or more of the family did not possess mediumistic power. Put the matter to a test in your own family circle. Form a circle around a small table, with any number of persons you can command, from four or five to ten or twelve; place the sexes alternately; this is not a sine qua non, but is a good arrangement. Lay all the hands lightly upon the bare table, and engage in singing or quiet conversation; let a serious spirit of inquiry pervade the company (these were the actual conditions observed in the upper room at Jerusalem), and the probability is that you will soon have proofs that unseen intelligences are present. The great point to be recognized is that the world of spirits is all about us; we are now living in it, though it can not be apprehended by the bodily senses. Your friends who have passed from earth are with you as ministering angels ('are they not ministering spirits?'). They are waiting for the opportunity to manifest their presence, and

if you supply the necessary conditions they will soon do so. By sitting in a 'circle' you give them the power, as they use the combined magnetism of the sitters; and by expecting them you give them the encouragement and power to manifest their presence. Spirits have no desire to force themselves upon our notice; but a desire on our part is met with even a greater desire to communicate on theirs. When the table moves, ask questions, and request the invisible friends to knock three for 'Yes' and one for 'No.' Ask if the sitters are rightly arranged, and what alterations shall be made. For spelling out messages call over the alphabet, and ask the invisible friends to knock at the letters required. Ask which of the company is a medium, and when ascertained sit for the development of that person's mediumship; engage in singing, give the medium your sympathy; then in the course of a few sittings your spirit friends will communicate with you through the medium instead of the table; the latter being at the best only a clumsy and crude means of communication. It is only adopted by the spirit friends when no other instrument is available."

NOTICE.

The mail service being badly demoralized on account of the great floods throughout the Ohio valley, many of our readers may have been without their papers last week, possibly over Sunday. Such will hereby note the cause of delay.

EDITORIAL NOTES.

Subscribe now.

It is one dollar per annum.

Remail the Light of Truth to your friend.

The sheep and the goats must be divided.

The mania for questioning the divine right of the dollar to rule is spreading. This is the healthiest disease we know of. Pardon the anomaly.

The Rev. Heber Newton has been saying publicly that the last national election was won by the use of money. Why, Heber, how could you?

Wonder what assurance the "Star Spangled Banner" can give to a miner at Lattimer that this is the land of the free and the home of the brave.

Our thanks are due O. W. Humphrey of Washington, D. C., for a copy of his interesting brochure, "The Mystic World," a narrative of his personal experiences in psychism.

The Ohio valley experienced an unprecedented flood last week. The downpour amounted to five inches in three days. Great suffering and loss of property were occasioned in this city.

Which is the worst dishonor, war or fluttering rags on the bodies of boys and men hawking buttons labeled "War Before Dishonor" on the streets? Where is there a greater national dishonor than the slavery of New Bedford and the auction block of the Arkwright club?

Myriads of simple-minded folk, many of them ministers, are urging the duty of the national government to intervene to save the lives of starving Cubans and stop the dreadful conflict there. These good people forget that every man of large affairs knows that the result would be a shrinking of values, that is to say business would be interrupted. It is much more compatible with business interests that Bradstreets should look well from week to week than that a few thousand

Cubans should lose a few wrinkles in the skin of that which civilization crawls upon, to-wit., their bellies. Don't forget the business interests, ye patriots.

THE HEART BOWED DOWN.

I wonder if, when I am dead and gone,
These cruel stories will be told of me;
These shameful tales of perfidy all shorn,
Yet clothed complete in venal sophistry.
The world may never know the grief and pain
I've suffered unperceived and undesired;
I scorn to contradict! 'twere
Worse than pain to strive to stem
The currents they had swerved.
As saint I never posed! A woman
True is all I ever tried or hoped to be.
My creed is this: keep faith and hope,
While life endure;
Profess no virtue, but from deceit be free.
Nor woman, nor can man, the whole world
O'er
With any shade of truth attempt to say,
That I one laurel from their chaplet tore,
Or threw one thorn upon their flow'ry way.
Who knows but when at length the end
Is come,
And I, unconscious, lie in death's embrace,
Kind words may fall on ears forever dumb
And tender hands touch fondly my cold face.
Kind words from lips that now but open
To slay,
Fond touches then from hands that now
But smite;
They'll be as naught unto the senseless clay;
But, Oh! how much they'd be to me to-night!

—Margaret Gaule.

CHANGE OF DATE OF THE
JUBILEE

To Commence May 25, Instead of June 1.

The general manager regrets to announce that it has become necessary to change the dates of holding the International Semi-Centennial Celebration of Modern Spiritualism, to be held at Rochester, N. Y., which has been advertised to be held the first eight days of next June. It will be one week earlier, commencing May 25, and closing June 1, 1898.

This change has become necessary in order to secure more suitable and commodious places for meeting. Negotiations have been pending for a number of months to obtain the largest and best places in the city of Rochester, but the one most desired could not be secured at any time in June, but could a week previous, which is the main cause for the change.

The general manager also wishes to appeal to the societies who hold meetings the last Sunday in May and to all those who are expecting to take part in the celebration who have engagements for that date, to try and arrange matters so that their speakers may be relieved, and to adjourn their meeting over for one week that their people may attend; especially those that close the season the last of May.

Please inform the undersigned as soon as possible of your intention to attend, and of the number that is likely to do so from your vicinity. It will assist in getting lower railroad rates.

Remember the name and address of all Spiritualists are wanted.

Do not forget the new date, May 25 to June 1, inclusive.

FRANK WALKER,

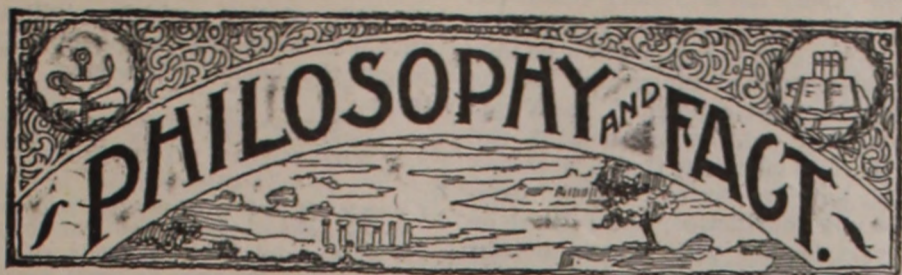
General Manager, Hamburg, N. Y.

DR. PEEBLE'S BOOKS.

WHO ARE THESE SPIRITUALISTS?—A pamphlet of testimonials relative to Spiritualism. 15 cents.

IMMORTALITY—OUR EMPLOYMENT HEREAFTER—What the Spirits say of the other life. Postage, 10c. Paper, 50c. Cloth, \$1.

THREE JOURNEYS AROUND THE WORLD—Dr. Peebles' latest work. What he reports of Spiritualism in various countries. A large volume. Only \$1.50; postage, 25 c. For sale at this office.



SCIENCE AND SPIRITUAL PHENOMENA.

No person should be censured for not adopting a theory because the proof is regarded as insufficient. Suspended judgment in the absence of satisfactory evidence, is an indication of the judicial spirit. Most people must either believe or disbelieve. To the weighing of testimony and the discriminating examination of facts they are unaccustomed, and doubt is painful to them. Large numbers believe merely on authority, and think—or rather imagine that they think, while they merely give their assent—in herds, says B. F. Underwood, in "Intelligence" for February.

There are, on the other hand, minds that are unreasonably incredulous. Under the influence of prejudice and preconception, or owing to mental rigidity, they are not only incapable of intellectual hospitality to a new idea, but they are unable to estimate the evidential value of testimony in favor of facts which seem to be inconsistent with conclusions they have reached, or convictions which they hold. This state of mind is as unfavorable to mental development as is excessive credulity. Both blind the eyes to truth and perpetuate error; both generate bigotry and intolerance; both are opposed to revision and reform; both retard discovery and progress. Excessive credulity and blind faith on the one hand, and excessive incredulity and bigoted attachment to opinions on the other, have the same effect in deterring minds from investigating new claims and from accepting newly discovered or newly announced truths.

Scientific men, as well as theologians, have too often declared upon merely a priori grounds, against the possibility of discovered achievements and natural occurrences which, later, had to be recognized as established facts. Generally speaking, the scientific mind of today, made wise by mistakes of the past, is cautious in regard to setting limits to what is possible within the domain of law and causation, and when it is confronted with what seems to be incredible, it merely asks for evidence. But there are certain psychical and psycho-physical phenomena which have commonly passed under the name of Spiritualism, and which representatives of science have preferred to ignore when they have not treated them with contempt. Their attitude was once the same in regard to the now recognized facts of hypnotism. These were almost universally denied and derided by the medical profession.

So general and so strongly believed was the theory of special creation, that until within the memory of the writer, there was not, among men of science, any just appreciation of the value of a large collection of facts which are now believed to prove the transmutation of species. Fifty years ago there was not a scientific man of reputation in Europe or America who held any position, not one in all our institutions of learning, who recognized the facts of evolution. Within the ranks of the biologists at that time (1851-58), says Professor Huxley, "I met nobody except Dr. Grant of University college who had a word to say for evolution, and his advocacy was not calculated

to advance the cause. Outside these ranks the only person known to me whose knowledge and capacity compelled respect, and who was at the same time a thorough-going evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852." Yet the facts of embryology, of morphology, of rudimentary structure, etc., had long been known and had convinced many thinkers of the truth of the "Development Theory," when it was treated by official orthodox science, if noticed at all, only with contempt. Its early advocates, Lamarck, Erasmus Darwin, Robert Chambers—author of the "Vestiges of Creation"—and even Darwin, Wallace, Huxley and others, after the publication of the "Origin of Species," were objects of much disparaging criticism by representatives of orthodox science; for be it remembered, as Mrs. Romanes observes in the "Life and Letters" of her husband, "There is a scientific orthodoxy as well as a theological orthodoxy."

Some forty years ago Dr. Robert Hare, distinguished as a chemist, and later, Professor William Crookes, called attention to and described some of the phenomena which were and are associated in the popular mind with Spiritualism. They urged systematic investigation of the subject. They were treated by fellow-scientists as though they were known to be only credulous victims of deception and fraud. Since then a number of distinguished scientific men have investigated these phenomena, but so strong has been the prejudice to overcome, that not until within the past few years have many well-known men of science recognized these phenomena as a legitimate subject for investigation. Now we see the names of such eminent authorities in science as Professor Charles Richet, Professor Oliver J. Lodge, Professor W. F. Barrett, Professor Caesar Lombroso and Professor William James connected with these investigations, while the Society for Psychical Research, to which belong hundreds of the best-known scientists, philosophers and writers, is making these phenomena a subject of the most painstaking examination.

Still, there is yet on the part of orthodox science a somewhat disdainful dislike of the whole subject of Spiritualism, and a disinclination to make it a subject of sustained and systematic investigation. For this attitude of the scientific mind there are several reasons, among which, it is believed, are the following:

1. The phenomena for the most part cannot be produced or exhibited at will, and when they have been once observed and curiosity is awakened, attempts to reproduce or to repeat them, often prove to be failures. The scientific mind is accustomed to repeat experiments, and under the same conditions to observe the same results.

2. The amount of trickery and fraud practiced by professional mediums is so great, that it is not easy to determine with certainty when there is or is not a genuine phenomenon—a strange occurrence not caused by the medium. One who commences the investigation is sure to be confronted with so much charlatanism, vulgarity and trickery, that he is very likely to become discouraged and disgusted, and perhaps withdraws from any fur-

ther association with such characters as he has to meet. The biographer of the eminent scientist, the late George John Romanes says: "He worked a good deal at Spiritualism for a year or two, and he never could assure himself that there was absolutely nothing in Spiritualism, no unknown phenomena, underlying the mass of fraud, trickery and vulgarity which have surrounded the so-called manifestations."

3. Many of the most remarkable manifestations—so considered by the majority of spiritualists—when examined closely have been proved to be fraudulent, and the attempts to defend and to shield the so-called mediums who have been exposed, have been of a character to discourage intelligent and honest investigators.

4. The proportion of erratic and credulous people attracted to the ranks of Spiritualism is so large that it has tended to produce the impression that it is best to have nothing to do with the subject, and men of science have not cared to invest it with the importance it might gain from their connection with it, even as investigators.

5. There have been connected with Spiritualism, loose theories and practices which have done much to strengthen the impression that its influence is morally and socially disorganizing, unwholesome and injurious.

6. The contradictory character of the messages purporting to come from spirits, even in regard to matters of fact relating to spirit life, and the very inferior quality of most of the literature produced by the spirits, even when it claims to be from great minds that have passed from earth, have contributed to that indifference to the subject which is so common, and which makes many quite indisposed to visit mediums to find out what modicum of truth there may be in the pretensions and performances of which they read.

There are doubtless other reasons why men of science have not given more attention to, or taken greater interest in, these psychical and psycho-physical phenomena which are known by careful investigators to be real, and which, of late years, have been recognized by a number of our most eminent scientific minds. The French physiological psychologists, Binet, Ribot, Richet and others are entitled to credit for their investigations of automatic writing and other varieties of automatic action, even though their theories may fall short of explaining all the facts. The hypnotic trance and multiple personality which have by many people been ascribed to the agency of spirits, have been more carefully and thoroughly investigated by men of science in France than elsewhere. Telepathy, clairvoyance, hallucinations, apparitions—of the living as well as of the dead—the trance, automatism, these and other phenomena of a kindred nature, have been and are being made subjects of the most thorough investigation by the Society for Psychical Research. The wheat is being separated from the great mass of chaff slowly but surely, and soon people who have not the time nor the skill to examine this subject will be able to judge intelligently how much of the so-called phenomena of Spiritualism is genuine, not due to trickery, and then they will be better able to form an opinion whether any of these phenomena may not be satisfactorily explained without invoking the agency of other intelligences than those which belong to this state and order of being. Both those who think they see in the phenomena the sure manifestations of departed spirits, and those, on the other hand, who find in them nothing but fraud, may have to revise their conclusions, and the truth found be-

tween these extremes may prove to be a very important and valuable contribution to science.

B. F. UNDERWOOD.

YOUR BIRTH MONTH.

WHAT YOU MAY EXPECT IN THE COURSE OF TIME.

(By Arthur F. Milton.)

January—Those born in the first month of the year are very apt to be of sunny temperament, though it does not accord with the season. But when we consider that birth begins at conception we need not wonder, as the season was then bright and genial, and must exert its influence on the new birth, unless hedged in by uncongenial influences, bad heredity and intemperance. But this is exceptional rather than the rule, and thus, as a rule, January children ought to be sunny in disposition, with a tendency towards warmth or enthusiasm as a second nature—also an effect of the spring sunshine.

February—These children are not far behind the foregoing, but are inclined to irritability as the month ends—their real birthtime nearing the July sun, when all is hot and seething.

March—In these the exceptions only are mild. As a rule the babes of March are restless and as children querrillous and irritable—especially so when born towards the end of the month, for then they have the external pressure of March turbulency to bear in connection with their natural stormy character.

April—Children born in this month are positively of an angry or of a sweet disposition, often both alternately, though many grow from one into the other—being acted upon by two opposite seasons, that of July and April, and in many cases succumb positively to one or the other.

May—April showers may bring forth May flowers, but not always May children. Those of this month are largely of an August temperament—bilious, puny, of low vitality, and not infrequently degenerates, unless by a fortuitous circumstance they are born well hereditarily—with good ancestry a number of generations back, and of general moral bearing—proud of their virtues rather than of their heredity or worldly accomplishments.

June—June children are more modified in temperament than their predecessors three or four months back. There is a marked change in them, compared with any behind them. They are neither good nor bad, and as a rule are harmless. They make obedient citizens as a rule, and only in rare instances does one go far astray.

July—This month brings forth the best product on the whole considered. Active, vigorous, just, high-minded and generous, are leading traits, though a little inclined to falling out of the straight path while very young. But any kind of moral training is a salvation absolute for the future, and few are lost to society as good citizens. Of course, there are exceptions to every rule, but the exceptions do not rule in this case.

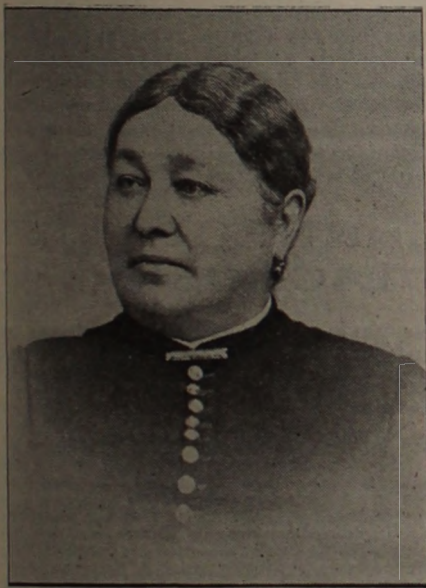
August—This month's children are rather negative, with little vim or vigor, and as a rule are not fortune-makers. They may have what is called good luck, and often more luck than sense. But if not viciously inclined, will have no difficulty in making ends meet.

September—This month's product make good business men and practical women—largely generous and fond of gift-making—an inheritance from the Christmas season, when implanted in mortal life. Their chances in life depend upon moral and physical training, and also on education.

October—Those born in October are of uncertain future. Many are hopeful, many despairing; many dull, many bright; many generous, many penurious; in fact, every kind of a character comes forth in this, the fairest month in the year. We need not be surprised at anything—even to freaks showing themselves at this season. But pre-natal conditions can mould the best, if mothers were educated to it. The advice for all mothers to take is to be as sweet as possible during January.

November—These children are very much like August children, but more entertaining, and better as host or hostess when occasion offers. Their good fortune, too, depends on their good behavior.

December—December children are largely born lucky in everything else but money matters, though there are some among them who have what is called fool's luck. But December children are mostly of a higher order of beings, and not in accord with their real birth month, March, as a rule. The sun is so fast crawling up the solstice that it imparts magnetic vigor to everything living, and early spring magnetism touches the spirit rather than the body of entities. This makes sensitive, and develops good reformers, if this sensitiveness is not perverted for base uses, as many are led to do in this money-making age. Of course, once led from the higher path into the avaricious one, the genius or talent is shorn of its force and is useless for anything but material agencies. But when fortunate enough to keep clear of wreckers, December children can be converted into great reformers and leaders.



MRS. V. NUSBY.

Mrs. Nusby is a magnetic healer of over 30 years' practice in Sandusky, O. The sympathetic nature of her motherly soul reaches out to all humanity and over that silver cord the band of angels which constitute her healing power come and go, bringing health, contentment and peace to all sufferers who place themselves in her care. Time will yet grant a full fruition for her work.

A bird in the hand is worth two in the bush. If wealthy Spiritualists were to aid our spiritual institutions now and not wait until their wills are read after transition, there would be no litigation about it, and the cause would have the benefit of it in full.

PARTING OF SOUL AND BODY.

Farewell, my old friend, kind goaler and slave,
I leave you to rest alone in the grave,
The earth ties that bound us in years that are past
In our life journey here, are severed at last.

Your home is the earth, and in her dark breast,
From labor and toll you there can find rest,
But if in the future you sigh for a change,
And wish on its surface the sunlight to range,

You can rise with the grasses, the lilies and flowers,
And again live in sunshine or in nice shady bowers.
If you farther aspire to embody again
The thoughts and the spirit of organized man,

Nature's laws are in force, while the ox eats the grass
And fattens his body, into it you may pass.
Just a step further on and you come to the goal,
Where again you're the body and man is the soul.

In this circle you live, where you'll always be found,
Just so long as this earth in its orbit goes 'round;
For whenever the spirit receives a new birth,
'Tis the body alone finds its home in the earth.

So a final farewell is now and forever,
The earth ties no longer can hold us together.
I go with kind spirits to the mansions above,
To the home of the soul where the sunlight is love.

And now just a word to the friends present here,
As you look on the form that rests on that bier.
Do not say, "He is dead." It is only a birth;
'Tis my body alone returns to the earth.

But my spirit still lives and is present to-day;
I can see what you do, and hear what you say;
For man is but part of an infinite whole,
Whose body is Nature, and God is the soul.

We are all made in his image, it is said.
Then eternity measures the pathway we tread.
In life's journey here then let this be your aim,
A constant increase of his likeness to gain.

And if here in this world of change it be found
That your long-cherished creeds and beliefs are unsound,
There is reason and conscience both given to you
To reject what is false and embrace what is true.

When we look in the grand book of Nature we find
Both the wisdom and force of the Infinite Mind.
This God is your father, and man is your brother.
Then let this be your motto, "Love one another."

Many thanks, my good friends, for your kindness today,
But loved ones are calling, I must hasten away.
I go with them gladly to their bright homes above,
In that sweet Beulah Land, always radiant with love. B. M. LUDDEN.

Most systems that I have watched the death of, for the last 3,000 years, have gone just so. The Ideal, the True and the Noble that was in them having faded out, and nothing now remaining but naked egoism, vulturous greediness, they can not live; they are bound, inexorably ordained by the oldest Destinies, Mothers of the Universe, to die.—Carlyle.

TRACT NO. 2.

Rev. M. F. Ham's sermon on Spiritualism and the testimony of Rev. Dr. Duryea of Brooklyn on mediumship.
Price, per 100, \$2.50; 50, \$1.50; 25, \$1; singly, 5cts. For sale at this office.

THE MOUNTAIN OF HEARTS—NOT A FABLE.

A man dwelt with his wife in such peace and comfort that, when the day came for him to stand beside her dead body, he made no lamentations and shed no tears.

In his heart he said: "I have nothing to regret. I have made her very happy in life—she has told me so—she has not found me wanting. Remembering our joy together, let me bear the loss of her with patience until the day comes for me to join her." His friends, looking at him, marveled at his fortitude.

Some time later this man died, and his soul journeyed to a strange land, and in that land was a great mountain.

At first sight the mountain seemed to be of stone, but when the man looked closely he saw that it was a heap of human hearts.

He turned to one who was guiding him, and asked, "Where came these many hearts?"

"They are the hearts of those who once lived upon the earth," said the guide.

He looked at them more closely. Some were hard like stone, some soft within, but with a callous outer sheath; some were scarred and bleeding with tiny scratches; others whole but for some great, terrible gash, partly hidden. None were perfect.

Among them he saw a heart which had many old scars, and these old scars were torn and lacerated again and again with new wounds in the same places.

Because it was such a pitiful heart he asked an explanation of his guide.

"That heart belonged to a woman whom the world counted happy," said the guide. "She was always smiling and joyous, and was beloved by her husband; but her heart was very tender and he often hurt it, though he knew it not. She smiled and hid it bravely, for she knew he loved her; and again and again he hurt her in the same places, but she only smiled and hid the wounds. Often they ached and burned until it seemed in the night sometimes as though she must waken her husband and tell him of her pain; but he slept soundly, and she thought, 'Why grieve him? He will not understand.'"

The man wept as he listened, and said to his guide:

"Tell me the name this woman bore; for perchance I may have known her."

Then the guide told her name, and the man bowed his head in silence.

THE COLOR CHANGING CHAMELEON.

Florida produces several species of lizard belonging to the order of chameleon, possessing the power of changing its color to suit convenience. The process is as follows:

Certain colors through the medium of the optic nerve produce a contraction or expansion of the pigment or color cells. The result is a protective tint or one which resembles that upon which the animal is resting. The eyes receive the stimulus or impression, which passes from the optic nerve to the sympathetic nerve, so reaching the various series of the lizard's little color cells under the skin.

The pigment cells are distributed all over the body with more or less regularity, and upon their contraction and expansion depends the prevailing color of the animal.

The scientist discovered this by blindfolding a lizard, and found that when it could not see the color of the surrounding foliage it ceased to change its own color.

CONVENT OF THE SACRED HEART—Hudson Tuttle. 50 cents.



JOHN SMITH.

NOT BEYOND HOPE.

Rheumatism Conquered by a Marvelous Remedy.

FREE SAMPLE PACKAGES ARE MAILED FREE TO ALL.

Costs Nothing to Try this Remedy—Send Your Name and Address Today.

It is a frequent experience to meet people who firmly believe that no remedy exists that will cure rheumatism. They have tried a dozen or two "sure cures" and still they suffer. Some are in hospitals, others at home hopelessly helpless, while others are hobbling about on crutches. John A. Smith of Milwaukee cured himself of just as bad a case of rheumatism as one will find in a month's journey. At times he was so helpless that he had to take morphine after considerable doctoring with leading physicians who were unable to help him, he gave up in despair. He began studying into the causes of Rheumatism, and after much experimenting and repeated failures he finally found a remedy which cured him in a short time. After this glorious escape from the clutches of Rheumatism he called the remedy "Gloria Tonic." Then he went to work and cured his friends and neighbors, and now proposes to cure the world. But Gloria Tonic cured him, so that he hasn't had a twitch of pain. He sends a trial package of his remedy free to anyone who will take the trouble to write for it. The remedy cured an old man in Texas who had suffered 40 years. It cured H. Bucholz of Norborne, Mo., who had suffered 25 years, and although 70 years of age at the time was practically given a new lease of life. Mrs. Persohn of Amsterdam, N. Y., tried a free package and the result induced her to get more of it. She was entirely cured after having suffered for years with the most intense pain. Mr. Smith has a wonderful array of testimony to show that Gloria Tonic will cure any kind and stage of rheumatism, and he wants everyone who has even a touch of this painful disease to write him for a free trial package. Don't be skeptical about this remedy. Remember, it costs you nothing to try it and it is good evidence that Mr. Smith would not go to the expense of sending trial packages free unless there was real merit in the remedy. Mr. Smith's address in full is John A. Smith, 186 Summerfield Church Building, Milwaukee, Wis.

VITAPATHY.

The New Superior System of Health Practice, that cleanses, vitalizes, and cures when all else fails. Physicians soon learn it. Books, Patents, Baths, Batteries, College Instruction and Diploma all included. Address PROF. JOHN BUNYAN CAMPBELL, M. D., V. D., President American Health College, Fairmount, Cincinnati, Ohio.

LADIES Monthly Regulator. Never fails. Send 4cts for WOMAN'S SAFE GUARD Wilcox Med. Co., Dept. 132, Philadelphia, Pa.

CORRESPONDENCE

NEWS ITEMS.

Now it is M. S. 50.

Lucy N. Coleman is living in Syracuse, N. Y.

San Francisco has a Mediums' Protective association.

Fort Worth, Tex., is going to build a Spiritual temple.

The St. Paul Spiritual alliance celebrated last Sunday.

Newark, N. J., sent delegates to the Rochester celebration.

The jubilee has changed its dates to May 25 to June 1.

Mrs. Eva Pfuntner speaks in Anderson, Ind., during April.

The First society of Lawrence, Kan., meets at I. O. O. F. hall.

F. A. Wiggin has been giving ballot tests in Woonsocket, R. I.

E. B. Chamness reports a Spiritualistic revival at Alex, Ind.

Mrs. Maggie Waite's new address is 121 Buhl Block, Detroit, Mich.

A. A. Finney of Anderson, Ind., is holding seances in Michigan cities.

Mrs. Elsie Reynolds has returned home—Los Gatos, Cal.—for a short season.

Mrs. L. Waisbrooker may be addressed at Ogilby, San Diego county, Cal., till next May.

Dr. A. L. Astor is a new luminary on the western horizon ready to enter the lecture field.

Mr. and Mrs. B. B. Hill were given a reception by Mr. and Mrs. Lillie at San Francisco.

Moonsville, Ind., is contemplating organization. Joe Kiger is at the head of this movement.

N. F. Ravlin is in Denver, Colo., where he remains till May. Will be at jubilee in June.

The Advance Conference of Brooklyn has moved into a new home—1101 Bedford avenue.

The Anderson camp meeting of '98 will be in session one week longer than that of last year.

Mrs. Lizzie D. Butler of Lynn, Mass., spoke to an interested audience in Fall River on the 20th ult.

Mrs. E. D. Concannon has returned to her home in Howard, Kan., to recuperate her health and powers.

Mr. and Mrs. E. E. Carpenter of 58 East Columbia street, Detroit, were tendered a delightful reception recently.

Fred B. Miles is a new test medium in the east. He is at present located at 120 West Concord street, Boston.

J. J. Ferrell of Terra Haute, Ind., died suddenly on the 15th ult., at the age of 76. He left an estate of \$50,000.

Mrs. M. A. Moody of No. 4 Adams street, Charlestown, Mass., is giving platform delineations in New England towns.

Brighton, Mass., is holding Sunday evening services under the direction of J. S. Scarlet. Much interest is manifested.

The Spiritualists of Blair, Neb., celebrated the fiftieth anniversary in Mayle's hall on Sunday, March 27, at 2:30 p. m.

Frank Ripley is in St. Paul serving the Alliance. For summer engagements address 123 Fourth street, St. Paul, Minn.

Dr. Martha J. Kellar of Cincinnati spoke before the phrenological society of that city at a recent meeting held at Lincoln Inn Court.

The First Spiritual society of Flint, Mich., passed memorial resolutions in

behalf of Bro. H. D. Parker, an honored member and citizen.

Galveston, Tex., is being ministered to by Bro. Ring in the usual satisfactory manner, and Miss Beulah Belle charms with her song.

Local papers are giving extended notices concerning the jubilee at Rochester, N. Y. The same closes tomorrow after a six days' celebration.

William E. Bonney is working at various points in Nebraska and Iowa, and expects to establish a regular circuit. Write him at Blair, Neb.

Mrs. H. E. Loveland passed away at Chelsea, Mass., last month, surrounded by loving friends and happy in the knowledge of her destiny.

Cleveland, O., has been enjoying the inspirations of the two young geniuses, Miss Anna E. Inman of Winsted, Conn., and Miss Florence Johnson of Boston.

Mrs. N. J. Willis of 7 Douglas street, Cambridge, Mass., has been lecturing at the Spiritualist temple in Boston during the past month with marked success.

Theo. F. Price finished his work in Columbus admirably, and to the general satisfaction of all who heard him. He will next be heard in Springfield, O.

The friends of Houston, Texas, are holding forth at Bryan hall under the inspiration of R. H. Kneeshaw, with music by the efficient Holtkamp family orchestra.

A new society has just been incorporated at Seattle, Wash., with Dr. G. E. Chesbrough as president, J. O'Neill as secretary and W. E. Fairfield as treasurer.

Spiritualist meetings will be held every Sunday evening in the "Church of the Star of Truth," 501 West North avenue, Chicago, conducted by William A. Lindsay.

The Independent club of Newburyport, Mass., celebrates its tenth anniversary on the 19th inst. Dr. C. W. Hidden will lecture, and Mrs. J. I. Follansbee will give tests.

S. E. De Lewis of Portland, Me., writes that the ladies began holding meetings last May, and now the cause is booming in that vicinity. All honors to the ladies of Portland.

Mr. Ira Hoar, a Spiritualist of 40 years' standing and a liberal patron of Spiritual literature, passed away at Monticello, Minn., on March 17. Frank Ripley delivered the funeral address.

Miss May E. Stevenson, a Swedish advocate of self-hypnotism and founder of the Oriental Order of Psychics, is organizing a branch of her new religion at 19 Stockton avenue, Allegheny, Pa.

The First Spiritual society of Furnis county was organized at Spring Green, Neb., on March 6, with the following board: W. R. Case, president; John Wade, vice president; Ida Case, secretary and treasurer.

Mrs. F. G. Schmitt writes that Mrs. R. W. Barton of Grand Rapids has been doing excellent work, holding circles in Champaign and Urbana, Ills., recently, and convincing many to the truth of Spiritualism.

The Unity Spiritual society of Milwaukee will hold its mid-week socials during the month of April Wednesday evenings, at the parlors of the Ethical building. F. Corden White will give a seance each evening.

G. F. Ottmar says that Haslett Park camp, Michigan, will be held as usual the coming season, with Hon. O. P. Kellogg as chairman. He wishes this mentioned in these columns because it was elsewhere forgotten or overlooked.

Mrs. L. A. Prentis speaks in Lawrence, Mass., tomorrow; Fitchburg on the 10th; Waltham, 17th; Providence, R. I., May 22. Other dates open for

New England states till camp season. Engagements for latter also solicited.

George W. Walrond lectures and gives tests to large audiences in Denver, Colo., every Sunday evening. Dr. Ravlin, from San Francisco, was present Sunday before last and gave some stirring remarks on the labor question.

Addie Swain was arrested in Vancouver, B. C., and fined \$10 for preaching Spiritualism without a license. She preferred to pay the fine than take out a license, telling the judge that she would do the latter when all the preachers in town did.

Mrs. Virginia Barrett of 819 East Sixteenth street, Indianapolis, Ind., has been appointed honorable secretary of the International Psychic Circle, whose headquarters are at Melbourne, Australia. Those wishing to become members can address Mrs. Barrett as above.

A "Prof.," sailing under the occult sounding name of Valo, and representing himself as a Spiritualist medium, attempted to give a performance in Little Rock, Ark., but was compelled to give up and refund. Mediums without credentials can not "hold the fort."

T. W. Smith, trance speaker, was ordained by the Madison Avenue Spiritualists at their temple, Anderson, Ind., on the 20th ult. The anniversary was celebrated on the 29th by a basket dinner and supper at the temple. Mr. Smith and Mrs. Thiebaud delivered addresses.

Will C. Hodge will occupy the platform of the First Spiritualist church at Rochester, Ind., for the month of April. Will answer calls for week evening lectures or for funerals at any point within a radius of one hundred miles. Address, Rochester, Ind., care Major Bitters.

Look out for the "Profs." from "Boston" without credentials to prove their nativity. These two quoted words have a great effect on rural Spiritualists, and they are easily hypnotized by their influence to make the gentlemen in question appear honest and great, when they are neither.

The Ladies' Aid of the First society of Lowell, Mass., gave a delightful social at Odd Fellows' hall recently under direction of the following committee: Mrs. H. R. Fletcher, chairman; Mrs. J. B. Arthur, Mrs. Farr, Mrs. Fred Jordan, Misses Pearle Chamberlain, Daisy Brainard and Leslie Farrington, and Mr. Samuel Whiteley.

F. B. Woodbury of Washington, D. C., writes: The attendance on the Sunday evening discourses of Mrs. Richmond continues to pack the hall when seances are held. Feb. 13 the financial returns of the day were \$93. Some prominent materialists have recently secured remarkable state writings through the mediumship of P. L. O. A. Keeler.

The Cheerful Workers of South Deerfield, Mass., at their annual meeting, held at the residence of Mrs. A. W. Bates, elected the following officers: President, Mrs. Ford; vice, Mrs. Wilder; secretary and treasurer, Mrs. Bates; committee on work, Mrs. Cobb; committee on music, Miss White and Mrs. Ford; executive committee, Mrs. Bates, Mrs. Cobb and Mrs. Hollister.

The old board was re-elected at the Lake Helen camp meeting. It consists of Dr. H. A. Brigham, president; Mrs. E. J. Huff, vice president; J. D. Palmer, secretary; Frank E. Bond, treasurer; S. Hodgkin, H. M. Clark, E. W. Bond, trustees. Next season begins first Sunday in February, 1899, and closes first Sunday in March. This year's camp has been sufficiently encouraging to make it a fixity.

The State Spiritualist association of Minneapolis filed articles of incorporation recently with the secretary of state. The officers of the association

Drs. Peebles & Burroughs



DR. J. M. PEEBLES.

READ and be CONVINCED of THEIR ABILITY to QUICKLY CURE CHRONIC DISEASES.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.

My Dear Doctors:—I must write and let you know how I am this year. I am entirely well, have not been sick this winter. I enjoy perfect health where but for your timely aid I would have been in my grave. I feel that I can never pay the debt of gratitude I owe you for making me a well woman. Gratefully yours,

ANNIE DANCE, Evans City, Pa.

March 11, 1898.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.

Dear Doctors:—At the time I commenced your treatment many of my neighbors and friends in the city thought I never would recover. Now they say you look well, as fresh as you looked ten years ago. I take pains to explain my condition to all when I commenced your treatment, and say to them "Look at me and you have positive proof of what Drs. Peebles & Burroughs have done for me." Very truly yours,

ALONZO MELROY, Cohoes, N. Y.

March 14, 1898.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.

Dear Doctors:—I cannot express in words how much I thank you for your kind care of me. I am perfectly well and will not need any more medicine, but would like to keep on with my psychic treatment as it does me so much good. Gratefully,

MRS. M. L. CLARK, Bradford, Me.

March 13, 1898.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.

Dear Doctors:—I cannot express in words how much I thank you for your kind care of me. I am perfectly well and will not need any more medicine, but would like to keep on with my psychic treatment as it does me so much good. Gratefully,

MRS. M. L. CLARK, Bradford, Me.

March 13, 1898.

A majority of their cases are cured in a few weeks and often the most difficult cases of years standing, which eminent physicians have pronounced incurable, have yielded to their treatment in a few months. They understand the human body perfectly, they understand the causes of the disease and administer with unerring accuracy the necessary treatment. Medicines act like magic in their hands. This is not an assertion; it is a statement capable of proof as shown by the above CONVINCING TESTIMONY.

Correct diagnosis is necessary to proper treatment. We have repeatedly given indisputable evidence of the accuracy of our diagnosis but what will be more convincing to you will be to write and receive a correct diagnosis of your case. Remember that DRS. PEEBLES & BURROUGHS not only correctly diagnose but they ABSOLUTELY CURE CHRONIC DISEASES.

Write at Once Giving

NAME, AGE, SEX and a

LEADING SYMPTOM

and Receive an Absolutely Correct

Diagnosis FREE.

ADDRESS:

Drs. Peebles & Burroughs

INDIANAPOLIS, INDIANA.

NEWS

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NEWS ITEMS (Continued.)

are given as J. S. Maxwell, St. Paul, president; C. D. Pruden, Minneapolis, vice president; Newton C. Westerfield, St. Paul, secretary; O. J. Johnson, Minneapolis, treasurer; trustees, H. E. Lepper, J. H. McDonald, Thomas B. Farmer, Frank Shaft of Minneapolis, and J. M. Phillippi of Eagle Bend.

The funeral of Nellie Myrtle Call was held at her parents' residence, 171 Boston street, Salem, Mass., on the 11th ult. Services were conducted by Mrs. Hannah A. Baker of Danvers. Nellie Call was for a long time an earnest worker in the Young People's Yecum of the Salem Spiritualist society, or until failing health prevented her attendance, and a large number of the members attended the funeral. Many miss her sweet presence in the mortal.

Transitions: Mrs. L. A. Mathes, Hav- erhill, Mass.; J. T. Lanning, Philadel- phia, Pa.; Mrs. A. H. Wheelock, James- ville, Wis.; Mrs. H. E. Loveland, Chel- sea, Mass.; Mrs. B. M. Haines, Onset, Mass.; Mrs. Virginia Stewart, Boston, Mass.; Mrs. Pitts, Fitchburg, Mass.; W. C. Taylor, San Francisco; C. H. Steward, Spring Hill, Kan.; P. C. Cook, Portland, Mich.; H. Parker, Flint, Mich.; Mrs. C. A. Bowers and A. B. Read, Lily Dale, N. Y.; Mrs. H. N. Mon- roe, Springfield, Vt.

F. F. Thatcher of Chelsea, Mich., writes that L. P. Mitchell of Wheeler held two seances at the parlors of Mr. and Mrs. James Richards, which were satisfactory from the standpoint of the audience. Undoubtedly it was to the medium, considering that the admis- sion fee was \$1. But if the manifesta- tions were genuine, one dollar is not too much to be convinced of immor- tality—only the writer did not state whether the medium showed creden- tials, a needed requisition now as a protection to himself as well as the cause.

D. W. writes from Flint, Mich.: "We are glad indeed to inform the readers of the Light of Truth that the First Spiritualists society of Flint, Mich., is on a broad firm basis. It is in a very thrifty condition and improving as the months go by. We tried the experiment of having a settled pastor for the entire season, and it has been a complete success. Our people are more harmonious than ever. Our financial outlook is improving; our membership is increasing, and with these three most important features we are feeling greatly encouraged in our season's work."

An organization has at last been ef- fected by the Spiritualists of Mont- pelier, Vt., and the adjacent parts of the town of Berlin. The following officers have been elected for the ensuing year: President, Mrs. Eliza Turner of Berlin; vice president, Mrs. Sarah Scribner of Berlin; secretary, Mrs. Flora Stoddard; treasurer, Mrs. Jessie Fallon; managers, E. J. Fallon, Mrs. Mary Snow and Gilman Scribner; audi- tor, G. W. Ripley. Meetings are being held at present at the homes of the various members, but it is expected soon to complete arrangements to hold their regular sessions in a public hall.

O. W. Humphrey of Washington, D. C., writes: "Miss Maggie Gaule will be at Columbus, O., during April. Her last two public seances in Washington were remarkable for a series of bril- liant tests. The nuns in a certain convent are anxious to know how the father of a young lady, one of their number, ascertained certain facts about her. These facts were given through Miss Maggie. It is not learned that the nuns have been informed. Recent- ly the entire Chinese legation of Wash- ington visited the medium in a body, dressed in full regalia, with an inter-

preter and accompanied by a naval offi- cer of high rank. Many prominent officials and their connections attend seances as a matter of course. This is a decided change from a few years ago. Mr. Altamus, the Keelers, Mrs. Edith Nickless and others are at present in this city. Mrs. Nickless has had an attack of illness."

Writing of the beauties of the Flori- da camp, H. A. Budington says: "A party visited Blue Spring, some eight miles west. Quite a river flows from this spring. The water is blue, as it hails from the deep fountain. It is highly charged with sulphur. Great cabbage palmettos, with sprawling vines, make the scene around the pool weird and bewitching. As the party stood under the trees with the sunlight peering through the spaces between the thick foliage and hanging moss, I photographed the peo- ple, framed in this rich forest setting. Nothing like these hammock forests can be seen in the north. Cheer- ful and picturesque in the sun- light, yet on a moonless night they are appalling! The imagination con- jures up fantastic images. Out of the clinging vines and tortuous branches of ancient oaks and palmettos one can easily see gigantic snakes. From the black stumps and decaying logs he sees alligators, ghosts and hobgoblins. The sighing wind is made to seem the wail of some despairing wanderer. But the bright light of the morning dispels all these fantastic horrors and changes the scene to one of fairy beauty."

ABSENT TREATMENTS

By : Use : of Vitalized : Flannel.

Edgar, Nebraska, Jan. 6, 1898.
Dear Doctor: I feel better. The flannel has helped me, and I feel stronger. Have now worn it one week this morning, and my heart is better. I feel a strong power every morning at 9 o'clock, and I go through one hour treatment that is grand. I believe I will get along all right. Yours very sincerely,

F. D. DUNAKIN.
Mr. Dunakin, the speaker of R. S. S. Avery, O., for two years past has ved by his work a man of gifted dial powers, as well as social ces. Never does an audience come restless, but so constructive is work, many say, "it does me good go there." A recent discourse open- with "the assertion, without fear of tradition, that mediumship is the s of all religion." His gift will tually bring him before the public hgh the state and national organ- sons, where recognition awaits the serving.

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C. E. DANIELS of Lampasas, Texas, writes: "I am stronger and my stomach has worked better. I have used the stom- ach pump four times in fourteen days. Be- fore I commenced treatments with you I was compelled to use it two or three times a day."

MRS. THOMAS HAY, of Norway, Mich., writes: "I am improved very much. I enclose \$— for another month's treatment."

MRS. M. HOOD of Box Butte, Neb., writes: "I truly believe that piece of flannel did me good, and I believe will event- ually cure me."

MRS. WM. LAMIMAN of Lapper, Mich., writes: "I derived great benefit from the vitalized flannel you sent me. I would like to have another piece. My cough is better, as well as my heart."

J. A. Sanford of Oshkosh, Wis., writes: "The pain in my legs and feet are much less, but strength in muscles comes slowly. The ringing in my ears has ceased; rup- ture not healed, but does not trouble me as usual. Please send me some more of the vitalized flannel. Hope to see you in Osh- kosh next spring."

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QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What will become of a person after death, who has been a slave to intoxicating liquors, and died under its influence, whether by accident or suicide; will he suffer and how?—Thinker.

Answer.—Whether he suffers or not, he will find himself in a mist; for the spirit partakes of impurities collected by the body, and all overindulgences or passions come under this head. The body can absorb only so much. From this magnetism is generated to fashion a dwelling place for the soul, known as the spirit-body or spirit. A surplus of matter contaminates this—makes it dark or dense, and envelopes the soul in a cloud, as it were. That is, the soul cannot manifest or see through an impure spirit body any more than it can through a mortal body, and thus it lives in a mist. This would be suffering enough for a lover of nature or an educated man. But in many remorse is added on account of having deprived his family of needs to appease selfish appetite. Darkness and remorse is somewhat of a hell, and yet he may be free from pain if he has a record of good deeds in his make-up to neutralize the latter. Pain or direct suffering accompanies those who have caused others to suffer without compunction or regret—without reparation. For it is law that we reap as we sow—joy for joy, pain for pain, whether it be of the physical or mental. For every good deed we sense happiness, and vice versa, and all will depend, therefore, on the surplus of one over the other. Those who are placed in the balance and found wanting, will suffer compatibly with that want; and those who have a surplus of spirituality in their make-up will be happy in accordance with that surplus. If you unwittingly rob a man of a penny, give another two as a recompense, and you will have a balance in your favor in spirit.

Question.—I have been sitting for nearly five years for slate writing or anything else that might come. About two years ago I discovered healing power, but in treating it often makes the patient ill, though curing others. What causes the latter?—Rodona.

Answer.—Your sitting has developed healing power, though something else might yet come. Seven years is the ultimate of sitting. If your mediumship does not make itself very pronounced shortly after this period is passed the sitting might as well be suspended, and the sitter become a student instead of a medium. Even your healing may be yet defective, proven by the illness caused the patient. This is most likely due to some past impurity yet unneutralized, which, however, must be outgrown at the end of the seventh year of sitting, as it takes between seven and eight years for one to undergo a thorough change from the material to the spiritual condition needed in the flesh and tissue for the proper operation of the newly arisen or awakened spirit still in the mortal. The old must be changed for the new before mediumship can be perfectly adjusted to the law of being.

Question.—Can one's spirit during sleep go out and communicate through the mind of a sensitive?—E. Vandyeck.

Answer.—Yes, and give reasons for being dead, as it is called. Living persons have often communicated at table during seance, their spirits being attracted there by the thought of some mortal mind present. But this can only occur during sleep. To bring a waking spirit to a seance the subject must be willing and direct his thoughts on the circle, and, withall, have the power of projecting his mind to distant places sufficiently to be felt by a sensitive. Some persons can, while lying in bed after all has become quiet, send their astral to other sleepers and cause them to dream; or, if clairvoyant and awake, can show themselves as spirits. A life of spirituality leads to this possibility.

A Sub., Iowa.—State your case more clearly—your question is not understood.

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B. Woodbury of Washington, D. C. writes: The attendance on the [day evening discourses of Mrs. Hammond continues to pack the hall on seances are held. Feb. 13 the annual returns of the day were \$93. The prominent materialists have recently secured remarkable state writings through the mediumship of P. L. A. Keeler.

The Cheerful Workers of South field, Mass., at their annual meeting at the residence of Mrs. A.

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SUNDAY SERMONS

Rev. David Utter of Denver, Colo., in a recent sermon, said:

"Science shows us the greatness of the minute and enforces the truth that there are really no little things, extending the certainty of mechanics through all our conceptions of the universe. Many religious people draw back from this mechanical conception of the universe, saying that such science destroys their conception of God. Our ideas of God have to grow with our growth, and change with our increasing knowledge."

On the "Recognition of Friends in Heaven," Rev. John Weston of St. Louis said:

"The fact that the faculties of the soul remain the same after death affords more than a presumption that friend will know and recognize friend."

"The soul of man is immortal, and death does not change its essence and faculties. Memory is one of the predominating faculties. The rich man and Lazarus both had their memories in the next world, the one in hell and the other in heaven, and they vigorously used them. They not only remembered, but they thought and reasoned."

Rev. F. M. Bristol of Chicago discussing college life before a congregation of students said among other things that much of the information one gains in college would not be worth any thing 10 years hence. What we call "knowledge" now will not be knowledge then. What we call science now will not be science then. What we call philosophy now, will not be philosophy then, and much of what we now call history will then be called tradition or myth. So rapid is the growth of science and art criticism that we must use great modesty and hesitation in speaking of what we know. But it is part of one's education to learn that he doesn't know much.

The Rev. Francis Edgar Mason of the First Church of Christ, Bedford Avenue and Madison Street, Brooklyn, preached recently on "The Evolution of Consciousness," it being supplemental to a sermon delivered on last Sabbath upon "Evolution," from the Darwinian hypothesis.

Mr. Mason said, among other things: "Man is the epitome of the great cosmic mind. He is fundamentally perfect. What we term evolution is not a law of becoming that which we are not, but is elimination merely. We instinctively feel that we are perfect beings and are eliminating that which prevents our recognition of it. Perfection is not a question of growth, but of realization. Man should identify himself with spirit instead of with matter, for the materialistic phase of life is a negative estimation of life. Spirit is the normal condition of being."

Rev. W. C. Gannett of the Unitarian Church, Rochester, N. Y., recently preached on "The Ethics of Politics," and in the course of his address said: "The thing to keep in mind during the passions of election was partisanship as distinguished from patriotism, private greed as distinguished from the public good. He said that parties were good things, and even party machines, their organization for effective action. But partisanship was an entirely different matter. That was setting party above country, and that should never be. In religion sects were proper and necessary, but sectarianism was an unmitigated evil. It was because parties and sects were necessary that there was need of the individual

conscience above party or sect. The individual conscience should be ready to judge the party and to leave it when it forsook its principles, never to abdicate his conscience at the dictation of a party boss."

Rev. L. H. Squires of Rochester, N. Y., believes in moral development as a health producer. He says that "we see young men and women who grow old before their time, who fade early, lose vitality, grow sallow and bent, and drag their feet around as though going to their own funeral. And when they reach an early grave the preacher will talk of the mysterious dispensations of Providence, when it is really a dispensation of folly and stupidity, the result of some transgressed law. . . . Sickness is not a causeless thing, and if we would make the best of life we must obey the laws of nature as well as the rules of religion."

"But how can the young get good bodies? First, they must be born right; for Holmes said 'the time to begin the education of the child is a hundred years before he is born.' If we had compulsory education for fathers and mothers it might not be so hard to train children right."



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Mr. Dunakin, the speaker of R. S. S. of Avery, O., for two years past has proved by his work a man of gifted medial powers, as well as social graces. Never does an audience become restless, but so constructive is his work, many say, "it does me good to go there." A recent discourse opened with "the assertion, without fear of contradiction, that mediumship is the basis of all religion." His gift will eventually bring him before the public through the state and national organizations, where recognition awaits the deserving.

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The mother of a cute 6-year-old, says the Pontiac (Mich.) Times, was away from home a few days last week. On her return she inquired of the young hopeful if he had said his prayers every morning and evening, as was his custom. He admitted having said the one at night, but had neglected sending up his little petition in the morning. "Why, my little boy," said the mother, "don't you know you ought to ask God to take care of you during the day as well as night?" "Why, mamma," he replied. "I'm getting so big now I can take care of myself in the day, and I thought there was no use bothering God any more mornings asking him to do it."

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—Mrs. Lillie A. Prentiss of Lynn, Mass., writes: "Your paper is indeed a light of truth, and a harbinger of joy."

—Mrs. M. A. Hilles of Dixon, Ill., writes: "The Light of Truth is the most welcome visitor that reaches my table."

—Hon. L. K. Donavin was a caller at the Light of Truth sanctum last week. Mr. Donavin lectured at the Ohio State university on the 29th on "John Brown," a character he is very familiar with.

—The camps are manifesting. One solicits an adv. from us at so much a page on its program, after having spread itself in our columns for years free of charge through reading notices and news items. We admire its gall.

—A printer writes: "Eighteen months ago I was converted from a hard bummer to temperance and reform in other respects, and now am happy in the knowledge of a future life." Spiritualism makes conversion absolute. No pledges are needed to reform the drunkard. Its truths are so positive that the investigator is only too delighted to find a ready means of getting rid of old habits. It beats the good cure.

—Mediums who take our raps on frauds to themselves must be guilty, though we doubt if there are any of the generally known mediums that come under this head. The frauds are mostly the "Profs.," "Madames," and occasionally the "Sirs" and "Drs." Plain Maggie So and So or Frank So. and So, without illuminated dodgers heralding their coming, are the most trustworthy. Such carry their references in their pockets.

—Columbus had a flood, but that flood brought with it a scarcity of water—a strange anomaly, as it may seem. Hotels, factories and private houses were hampered in their routine work, and the fire department would have been in a plight had a conflagration occurred—all due to a defective water works system. And yet the Columbus people—at least the majority—voted down an improved system at their last election—a case of cutting off one's nose to spite the face.

—Light of Truth Library, Vol. II, has begun. No 1 of this volume is entitled "Goats, Foxes and Conies, or the Coming Armageddon," a dream by John Bunyan Jr. It is an allegory on Protestantism, Catholicism and Spiritualism, based on a visit to an anti-Spiritualistic meeting. This volume also contains the narrative of Lady Franklin's polar expedition in search

of her husband, as directed by a little clairvoyant girl. As a close it contains rules for conducting spiritual circles. Price 15 cents. For sale at this office.

—Our census so far shows a list of about 8,000 outspoken Spiritualists, but outside of Columbus, O., Stockton, Cal.; Onsett, Mass.; New Whitcomb, Wash.; Bloomington, Ills.; Muskegon, Mich.; Decatur, Ills.; Galveston, Tex.; Utica, N. Y.; Danville, Ills.; Newton Falls, O.; Indianapolis, Ind.; Sturgis, Mich.; Friendship, N. Y.; Keefer, Mich.; Saginaw, Mich.; Elwood, Ind.; Minerva, O.; Marion City, Ind.; Anderson, Ind.; Moline, La.; Springfield, O.; Santa Cruz, Cal.; Paw Paw Mich.; Spect, O., and Vassar, Mich., none of the larger cities have been heard from except in small lists as the friends could be called to mind by one person. If our secretaries would send us lists of their society members it would create an opening for the soliciting of others.

—"I herewith send you a few notes for publication. If not available, throw them in the waste basket. I will not stop my paper on that account," writes a correspondent. It is amusing to recall some of the queer reasons why such has to be written. One good but short-sighted gentleman stopped the paper because we would not publish pages and chapters out of his book in order to advertise it for him. He wanted the earth—or near it—that is to say, he wanted about \$100 worth of advertising for his \$1 a year towards maintaining a paper that was upholding the cause from which he was drawing an existence. Others, after making all they could out of us by sympathy, favorable notices, and even pay for little services, dropped us because we asked \$1 a year for their subscription, to prevent confusion in our mailing department. But some people know naught of gratitude. If you once do them a favor, they imagine they are entitled to them all the time.

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